

THE ANATOMIE OF MORTALITIE:

Deuided into these eight heads:

- viz. {
- 1 The Certaintie of Death.
 - 2 The Meditation on Death.
 - 3 The Preparation for Death.
 - 4 The right behauiour in Death.
 - 5 The Comfort at our owne Death.
 - 6 The Comfort against the death of friends.
 - 7 The Cases wherein it is vnlawful, and wherein lawfull to desire Death.
 - 8 The glorious estate of the Saints after this life.

*Written by GEORGE STRODE Vtter-barister of the
middle Temple, for his owne priuate comfort: and
now published at the request of his friends
for the vse of others.*

MATTH. 13. 52.

*Every Scribe which is taught vnto the kingdome of heauen, is like
vnto an householder, which bringeth forth out of his treasure,
things both new and olde.*

Vita mihi Christus, mors lucrum, patria cœlum.



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Saint Pauls. 1618.

ANNO DOMINI
MOTAMA
OF MONTMOUTH

1711

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TO
THE HONORABLE
SOCIETY OF THE MIDLE TEM-
PLE, ALL HEALTH AND
PROSPERITIE.



Hen it came neere my turne to
reade, and that I had entred into
the choice of my Statute, euen
then my body (wasted with long
sicknes and disease) called vp-
on me to consider rather of my
death; and that so withdrew my
minde from the positieue Lawe I had in hand, as that
it setled my thoughts vpon that eternall law of God,
wherby *Statutum est h minibus &c. It is appoynted vnto*
men that they shall once dye, and afterward come to iudge-
ment; and when I had spent some time thereon, it did
not only disswade me from mine intended enterprise
to reade, and perswade me to giue way to a more fit
Reader, but gaue me also such comfort and content,
as that thereout, I straight way affected to impart it
vnto you, to whom I shall euer wish as your Foster-
brother, all satisfaction in the things of best vse, to-

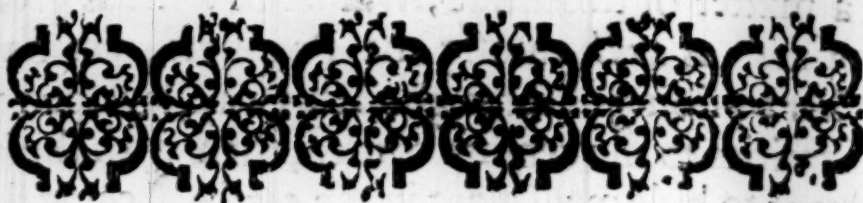
The Epistle Dedicatorie.

ward your prosperitie in this life, and glorious estate in the life to come; excuse I pray you the forme it cometh to you in, as issuing from a minde affected at that instant, with the order of a Temple reading, and therefore could receiue no other impression then of the same kinde; which neuerthelesse as it is, I doe not presume to addresse vnto you for your instruction, but for your incoragement and incitation, that you (knowing me to be heauie and slow by nature, and little bettered by any art, and yet to haue by constant and diligent hearing of godly sermons, and that only at our appoynted houres, and by addition of some things (sorting with the matter) collected out of my readings, gathered such store of Diuine notes, as that thereout, I may present you with such a common place as this) might from thence consider, what excellent things may be compassed by you, who as well for your naturall endowments, as your liberall bringing vp, doe farre exceede not only my selfe, but many other every way afore me; and this also you may performe without the least preiudice to your prescribed studies; for if your indeauours this way be but accompanied with delight, the one will be a recreation, yea, a very apt helpe to the other; For what maxime of the Common Law of this kingdom can you cite, whereby our infinite, and those most variable poynts and questions are decided, that is not grounded, or originally deriued from the eternall law of God, either by direct precept, or by consequent implication: What I haue done in this my poore and simple labours is a part of my negotiation with that one

The Epistle Dedicatorie.

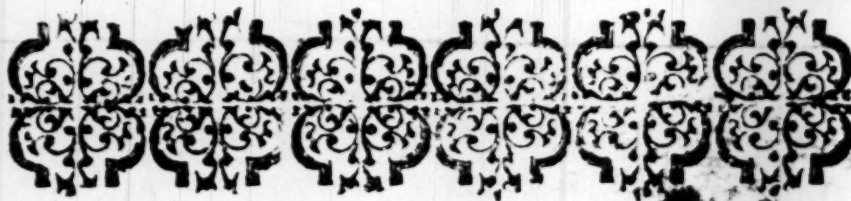
one Talent I haue receaued from the Lord, which I am desirous to put to the vttermost profite. And although perhaps for my selfe to be seene in the presse in a matter of this kinde, will be to some as great a wonder as *Saul* among the Prophets, yet had I rather by doing of some good this way, lay open my infirmities to the censure of men, then with the idle seruant to hide my Talent in the earth: Accept therefore I pray you this my present, with that kinde affection I doe intend it, and then I hope it shall either profit you in the reading, as it hath done me in the compiling, or at least, stirr you vp to correct and amend it by your owne endeauours, for your better vse and comfort: And so wishing to you as to my selfe, I rest euer at your seruice,

GEORGE STRODE.



The eight Diuisions.

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THE ANATOMIE OF MORTALITIE.



THE Statute which I haue chosen to reade vpon, wanteth neither time to settle, authoritie to bind, nor notice to auoid excuse. For in time it precedeth all time; for it was, and is from all eternitie; in authoritie of the Law-maker it exceedeth all that euer were, for all the three Estates in that Parliament, were, now are, and euer shall be infinite in power, glory, wisdom, foresight, mercie and Iustice, and hath beene proclaimed to the World by many meanes; first in Paradise, then by the Prophets, and lastly by this holy Author to the Hebrewes, where it is thus written, *Heb 9.27.*

THE STATUTE.

It is appointed vnto men that they shall once die, and afterward commeth the Iudgement.

MY reading vpon this Statute, may for the better apprehension of the Law-makers meaning, be aptly put into these eight Diuisions following. *viz.*

- 1 *The certaintie of death.*
- 2 *The meditation on death.*

B

3 The

- 3 *The preparation for death.*
- 4 *The right behaviour in death.*
- 5 *The comfort at our owne death.*
- 6 *The comfort against death of friends.*
- 7 *The causes wherein it is unlawfull, and wherein lawfull to desire death.*
- 8 *The glorious estate of the children of God after death.*

THE FIRST DIVISION, OF THE certaintie of Death.

THis first Division containing the certaintie of death, is properly subdiuided into three parts: The first is into the death (which is naturall) of the bodie: the second is the spirituall death of the soule in sinne: and the third is the eternall death of both body and soule in hell.

To these three deaths are opposed three liues, the life of Nature, of Grace, and of Glorie.

Naturall or bodily death, which is called the first, (because in respect of time, it goeth before the third in our vnderstanding) is a dissolution or separation of the soule from the bodie for a time, namely vntill the resurrection.

The spirituall death which is termed the second, is a perpetuall separation of the soule principally, but consequently of body and soule from God; of which, Sinne is the mother, the Diuicil is the father, and Damnation is the daughter; and this is when men die not to sinne, but in sinne.

Eternall death is the hire and wages of the second, and this euer followes the reprobate after the first.

Both these latter are a separation of the whole man, bodie and soule from the fellowship of God: The first is an entrance to death, the second and third are the accomplishment of it. The first is temporarie, the second and third are spirituall and eternall. The first is of the body onely; the second and third are of both bodie and soule. The first is common to all men, the second and third are proper only to the Reprobates. But touching the naturall and bodily death, which is the proper
subiect

subiect of this Diuision, it is (as we haue said before) the separation of the soule from the bodie, with the dissolution of the bodie vntill the resurrection, as a punishment ordained of God, and imposed on man for sinne, though to the godly the nature of it is chaunged. For when God had settled *Adam* in Paradise, a place of pleasure, giuing him such libertie, as these words import, *Thou shalt eate freely of every tree of the garden*; yet lest hee should presumptuously equall himselfe with his Creator, he gaue him this bridle to champe on, *But of the tree of knowledge of good and euill thou shalt not eat, for in that day thou eatest thereof, thou shalt die the death.* *Adam* had soone forgotten this saying (*thou shalt die*) and harkened vnto that lying speech of the Serpent, *Yee shall not die.* The man gaue eare to the woman, the woman to the Serpent, they eate of the forbidden tree; so the blind led the blind, and both fell into the ditch. But now when Father *Adam* hath tasted of that forbidden fruite, O, how was he bewitched? He was once in the state of grace, but now of disgrace, hee was once the child of God, but now in danger (for ought he knoweth) to be the slaue of the Serpent. God did once care altogether for him, but now hee must care and shift for himselfe: hee was warme without apparell, naked without shame, satisfied without labour or paine, his meat was put into his mouth. But now it is come out of his nostrels, and is loathsome vnto him. And now hee must be pinched with cold, and scorched with heate, he must trauell hard, and in the sweat of his browes must eate his bread. While hee kept himselfe within his compasse hee was a happie man (for which he was to thank God) and now being in miserie, hee is accursed and vnhappie, for which hee may thanke himselfe. A lamentable fall, a pitifull case, the wrath of God ouerrunne the whole world, as a gangrene through all *Adams* posteritie, for his disobedience: his treason hath attainted all his children, his whole blood is corrupted, his fall redoundeth to all of vs that came of him. Alas, then how shall we doe? *Adam* is dust, hated of God, and ashamed of himselfe, he is accursed, hee is sicke with sinne, hee is dead,

Gen. 2. 16, 17.

Math. 15. 14.

Numb. 11. 20.

Gen. 31. 40.

Gen. 3. 19.

twice dead, subiect to mortalitie, and subiect to eternall damnation; his children bee in the same case. Woe therefore bee vnto vs, we are so benumbed with our sinnes, that wee feele not the sting of death fixed therein, the impostume of sinne lieth hidden in our hearts, so pleasingly to our carnall sence, as that we thinke our selues whole and sound, as if we presumed we should neuer die. The incredulous and rebellious broode of *Adam*, will not acknowledge their corruption and mortalitie, such and so great is their selfe-loue and pride of heart.

Adam the Father of all Nations was once a free-man, a blessed man, the childe of God; the mercie of God imbraced him on euery side. In the earth there were blessings for him ingrauen, as it were, in the herbes, flowers and fruits; yea in the heauens and in the waters, he saw innumerable tokens of Gods loue towards him: But alas, wretch that he was, when he was in honor he forgot himself, he denied God his seruice, yea he obeyed his Enemie; and therefore became accursed, and debarred of all his former blessings. He became a bond-man, a cursed creature, the seruant of sinne and Satan, ashamed of his nakednesse, and trembled at Gods voice. So that death and the graue haue obtained the victorie; for *Adam* and his wife are become a cursed couple; yea, not onely they, but all their posteritie; they be the roote, we be the branches. If the roote bee bitter, the branches must bee so also: they bee the Fountaines, we be springs; if the fountaine be filthie, so must the springs be. Sinne and corruption bee the riches that wee bequeath to our children; Rebellion is the inheritance that we haue purchased for them: Death is the wages that we haue procured vnto them; such as the father is, such bee the children. For wee are all of the same nature, and haue eaten the same sowre grape. *The fathers haue eaten sowre grapes and the childrens teeth are set on edge. By one man sinne entred into the world, and death by sinne, and so death went ouer all men, in whom all men haue sinned.* In sinning with *Adam*, wee must all die with *Adam*; and this is the onely difference betwixt him and vs, that hee did it before vs, and for vs. For if any of vs had beene

Ezec. 18. 2.

Rom. 5. 12.

DIVISION I. *The certaintie of death.*

5

bee in *Adams* stead, we had done that which *Adam* did, if not more, to procure death. And wee receiuing from *Adam* the infection of our flesh, we receiued from him also the corruption of our flesh. And this is the cheifest and most principall cause why all must die. As the goodnesse of God hath lent vs life, so our owne delerts haue wrought our death.

It is a true, and a heauie sentence spoken to euery man, *Thou must die*: verified not in one, in few, in many, but in all; and vniuersall is this saying in respect of the elementarie creatures, *All must die*. A short clause of a long extent, containing in it the estate of all mortall creatures whatsoeuer. As there are certaine common principles which doe runne through all Arts, so this is a generall rule that concernes euery man, *All must die*. The truth thereof is daily to be seene, and all of vs hereafter shall proue (the Lord knoweth how soone) by his owne experience.

Therefore it is said in the second booke of *Esdrae*. *O Lord who bearest rule, thou spakest at the beginning when thou diddest plant the earth (and that thy selfe alone) and commandedst the people, and gavest a bodie vnto Adam without soule, which was the workmanship of thine hands, and diddest breath into him the breath of life, and he was made liuing before thee, and thou leddest him into Paradise, which thy right hand had planted, before the earth came forward, and vnto him thou gavest commandment to loue thy way; which he transgressed, and immediately thou appointedst death to him and his generation; of whom came Nations, Tribes, and Kindreds out of numbr.* And in another place of that book it is said, *And when Adam transgressed my Statutes, then was decreed that now is done. Then were the entrances of this world made narrow, full of sorrow and trauell, they are but few and euill, full of perils and very painfull.* But as a man cannot so well iudge of a summe, when it lies in the heape, as when it is tolde and numbred out: so if this vnited and contracted presentation of miseries, bee not so palpable enough in your conceits, behold to your full satisfaction I come to particulars. The whole denominates the parts. And doubtlesse when wee come to this

Eld. 2. v. 3. 4. 5.
6. 7.

Eld. 2. v. 7. 11.
12.

Iob 14. 1, 2:

precise d ſtribution, and narrow ſcrutinie, to the ſingling out of miſeries and mortalitie, you will bleſſe your ſelues that there are ſo few Bedlam-houſes, and yet ſo many out of their wits, that cannot perceiue and diſcerne the ſame. And therefore let vs rippe vp the whole condition and ſtate of mankinde; and then you ſhall perceiue the frailties and miſeries thereof, ſince the fall of our firſt Parents. And this principally conſiſteth vpon the words of the holy man *Iob*, in the beginning of his fourteenth Chapter, where he ſaith, *Man that is borne of a woman, is of ſhort continuance, and full of miſeries. Hee ſhooteth forth as a flower, and is cut downe, he vaniſbeth alſo as a ſhadow, and continueth not.* To the end we might want nothing in the deſcription of humane calamities, it ſeemeth his purpoſe and drift was to begin with the very matter it ſelfe, of the which man was made. For he is called *Homo ab humo*, becauſe he was made and created of the earth; neither was he made of the beſt of the earth, but of the ſlime (as the Scripture doth teſtifie) being the moſt filthie and abieſt part of the earth; amongſt all bodies the moſt vile element, amongſt all elements the earth is the baſeſt, amongſt all parts of the earth, none is more filthy and abieſt then the ſlime.

Wherefore man was made of that matter, then the which nothing is more vile and baſe. And whereas he ſaith that hee was borne of woman, he hath in few words comprehended many miſeries of humane condition. For firſt of all our verie fashioning and breeding in the wombe, is ſo vnpure and vncleane, that it is not for chaſt eares to heare, but to be paſſed ouer in ſilence.

Furthermore, after that man is once conceiued, doth he not endure great calamities in his mothers wombe, as it were in a filthie and vncleane priſon, where euery moment he is in perill of his life? At the laſt he is borne naked, weake, ignorant, deſtitute of all helpe and counſell, not able to goe, to ſpeake, nor to helpe himſelfe; and all that he can doe, is to crie, and that is to fet forth his miſeries. For he is borne to labour, a baniſhed man from his countrie, in poſſibilitie to liue a few daies and thoſe

those full of miserie and perill, deuoid of all quietnesse and rest.

Behold then the very beginning from whence man hath his first originall and breeding.

In the next place the short time comes to be considered, and for that *Iob* saith further, that *man is of short continuance*, and herein you may behold some other calamities of mans bodie, the building being scarce finished is readie to totter, and sure ere long to fall. Man is scarce entred into the world, when as he was admonished to remember his departure out of the same againe. *Man* (saith holy *Iob*) *being borne of a woman, is of short continuance, and full of miseries*. Euery word hath a great emphasis, *He is full of miseries euen from the sole of the foote to the crowne of the head, there is no soundnesse in it, but wounds and bruises, and putrifying sores*. Not only the body, but the mind also, so long as it is captiued in the prison of the body; Thus no place is left emptie and free from miseries. Mans miseries are many and great, there is no member, no sence, no one facultie in man, so long as he is heere vpon earth, which suffereth not his hell; nay all the elements, all liuing creatures, all the Diuels, yea the Angels, and God himselfe doe also bend and band themselves against man for sinne.

Esay 1. 6.

To begin with the sence of feeling: with how many kinds of Feauers, Impostumes, Vlcers, Sores, is the bodie afflicted?

The volumes of Physicke are full of diseases, and of the discovery of the probable remedies for the same, and yet for all this, there are daily new diseases, and new (yet but coniectured remedies) found out for many of them; and Physitions know not what to make of some of them. In *Plinies* time Physitions had found out about three hundred diseases, and yet all were not then knowne. And euery age (a token of Gods wrath for the new and monstrous sinnes of men) bringeth forth new and strange maladies and diseases, which our forefathers neuer knew. For remedies of some of which, the Physitions had need to goe to schoole againe to learne; All which doe lye lurking and lingring for ou life. And amongst

mongst the remedies themselves, it were to be wished, that there were one to be found, that were no more vehement to vex the sicke, then the disease it selfe. Long fasting and extreame hunger is a bitter medicine, the incision of wounds and sores, the cutting off of members, the searing of the flesh and sinewes, the pulling out of teeth, are remedies for diseases and griefes, but yet such, as many had rather chuse to die then to vie them.

Furthermore, immoderate heat, exceeding cold, one while too much drought, another while too much moisture, doe offend and hurt the very sense of feeling. The sense of tasting is most of al troubled with hunger and thirst, and many times medicines and meates that are bitter, sharpe, salt and vnflauourie doe distemper it. The sense of smelling is compelled to endure many times all manner of stinckes and noysome smells, ill vapours and fogges. As touching the sense of hearing, what ill tidings to make euen the eares to tingle, how many cursed speeches, blasphemous oathes and iniuries doth it heare, which like sharpe swords do pierce the heart? Touching the sense of seeing, how many things doth it behold, which it would not, and not see, which it desireth. As for thoughts, how many horrible and fearefull things doth it imagine and faine. *The Lord knoweth the hearts of men that they are but vaine.* And so it is recorded, that God saw that euery imagination of the thoughts of mans heart was only euill continually.

What shall we say of the vnderstanding, to what an innumerable sort of errors it is subiect; *Who can vnderstand his errors?* So as it seemeth, to bee like to a little child, to whom a uery intricate and very hard knot is deliuered to be dissolued, and he endeauoureth to doe what hee can vnto it, and when the knot beginneth in one part to be opened, hee sheweth it, and reioyceth, and seeth not that the knot in the other part is more fast shut. So in the like manner God hath made this genera'tie of all things, and hath set the same before mans mind to be considered, and saith, *Seek and search out the reasons and causes of all these things if thou canst:* when as indeed the truth
of

1. Sam. 3. 11.

Psal. 94. 11.

Gen. 6. 5.

Psal. 19. 12.

of the thing is more secret and profound, then the vnderstanding of man, being placed in this prison of the bodie, can reach and diue into. Neither is the man of meanest capacitie, and least vnderstanding, free from miseries.

Wee are all like vnto sicke men, which turmoile and tosse from one side of the bed vnto the other, and yet neuer finde rest, till we come to our eternall rest, of which also the sinfull lusts of the flesh seeme to depriue vs.

As touching the wil, it is vnable (till it be changed by grace) to moue it selfe toward God, and to will any good thing pleasing vnto him. To will euill things is of nature, but to will well is of grace, or to will, being free, in respect of sinfull acts, but bound in respect of good workes, till it bee set free by Christ. If he therefore shall make you free, you shall bee free indeed; *For without me, saith our Sauour Christ, yee can doe nothing.*

As for the memorie, *Your remembrances (saith Iob) are like vnto ashes*; memorie enough for euill, but not for good, *so let God slip out of minde*, his word and benefits, (whereof followeth disobedience, neglect of Gods worship, and wicked contempt of God) is a fruite, and consequentl'y of such forgetfulness. *And the children of Israel did euill in the sight of the Lord, and forgate the Lord their God. My people haue forgotten me (saith the Lord) daies without number.* Thus men forget God, the wicked wholly, the godl'y in part.

Touching the earth, which is the mother of vs all, how many doth she swallow vp, with her downefalls, gulfes, and graues? *There are three things (saith the Wiseman) that are neuer satisfied, yea foure say it is not enough, The graue and the barren wombe, the earth that is not filled with water, and the fire that saith, it is not enough.*

And what doe the Seas? How many doe they deuour? they haue so many Rockes, so many Flats and Sands, so many Caribdes, so many Reaches and perillous places, that it is a most hard thing of all other to escape the danger of Shiprack *Thrice (saith the Apostle) I suffered shipwracke, a night and a day I haue bene*

Ioh. 7. 4.

Ioh. 5. 36.

Iob. 15. 3.

Iob 13. 12.

Heb. 2. 1.

Iudg. 3. 7.

Ier. 2. 32.

Pro. 13. 15. 16.

Exod. 14. 23.

Act. 27. 9. 10.

2 Cor. 11. 25. 26.

beene in the depth, in perils of waters, in perils in the sea. And they which are most safe in the ship, haue but the thickeesse of a plancke betweene them and death. *Anacharsis* the Scithian speaking of those that sailed by sea, and hearing that a shippe was but foure fingers thicke, Then are there (saith hee) but foure fingers betweene them and death.

And at another time he being demanded, who were more in number the liuing or the dead, tell me first (quoth hee) among whether of them you reckon them that trauell by sea. His meaning was that howsoeuer they seeme to liue, to moue, and to haue a being, yet they might with good congruitie be accounted euen for dead. For nothing is so full of casualties as the sea, and that in the turning of a hand. *They* (saith the Psalmist) *that goe downe to the sea in ships, that doe businesse in great waters. These see the workes of the Lord, and his wonders in the deepe. For hee commandeth and raiseth the stormie windes, which lift vp the waues therof. They mount vp to the beauen, they go down again to the depths: their soule is melted because of trouble. They reele to and fro, and stagger like a drunken man, and are at their wits end. So as euery one of these that passeth to the sea, may say as David said to Jonathan concerning Saul, There is but a steppe betweene me and death.*

That same cleere brightnesse which we call the Sun, which is a Captaine generall, father to all liuing things (*which is as a Bridegrome comming out of his chamber, and reioyceth as a strong man to runne a race. His going forth is from the end of the heauen, and his circuit vnto the ends of it, and there is nothing hid from the heate thereof*) doth sometime so scorch with his beames, that all things are parched and burnt vp with the heat thereof; and at another time he taketh his course so farre from vs, that all things die with cold.

And what shall wee say of the ayre? Is it not many times corrupted, and doth it not ingend. r and gather clouds, thicke mists, pestilent sickneses and diseases, the forerunners or rather the instruments of death?

As for brute beasts, they yeeld no reuerence to man their Prince,

Psal. 107. 23.
24. 25. 26. 27.

1. Sam. 20. 3.

Psal. 19. 5. 6.

Prince. And not onely the Lions, Beares, Tygers, Dragons and other great wilde beasts, but the very flies also, Gnats, Snakes, Adders, and others of the smallest sort of liuing creatures doe wonderfully vex, disquiet and annoy man, euen to death, as appeareth by the ten plagues of Egypt.

And what meaneth so much armour, as Pikes, Bowes, Bills, Swords and Gunnes, with diuers other instruments of mans malice? Doe not these destroy and consume many times in as great measure as doe sicknesles and diseases? Histories report that by *Iulius Caesar* (who is said to haue beene a most courteous and gentle Emperour) there were slaine in seuerall battels eleuen hundred thousand men: And if a man of milde and meeke spirit did this, what shall we expect at the hands of most cruell men; *Whose mercies* (saith the Wiseman) *are cruell.*

Prou. 10. 12.

Neither lands nor seas, nor desert places, nor the woods (for in that battaile in the wood of Ephraim, where *Absolon* was slaine, it is said, That *the wood deuoured more people that day, then the sword*) nor priuate houses, nor open streets are safe from Ambushments, conspiracies, theeves, pyrates and slaughterers. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Townes, preying on mens goods, firing of houses, imprisonments, captiuities, gally-slaueries, many and infinite torments inforced, besides death it selfe, which men doe daily suffer at the hands of cruell men? And this is that ciuill and sociable creature which is called humane, which is borne without clawes or hornes in token of peace and loue, which he ought to embrace.

2. Sam. 18. 8.

Also friends, and maintainers of peace and Iustice, are necessary instruments of the death of man. O man the very storehouse of calamities, and yet thou canst not be humble to think on these things. Neither haue we only those foresaid corporall enemies, which we may see and shun, if we cannot make our part good enough with them, but (which is more perilous) we haue also ghostly enemies which see vs, and wee see not them. For the Diuels which are most craftie, most cruell, mightie, and innumerable, practise nothing else but our destruction.

1. Pet. 5. 8.

struction. *Be sober, be vigilant (saith the Apostle) because your adversary the diuell as a roring Lion walketh about seeking whom he may deuoure.*

Gen. 19. 1.

The holy Angels doe also many times fight against sinfull men; for who burnt Sodome and Gomorrah, with the inhabitants thereof, with fire and brimstone? The *Angels*. Who slew an hundred fourescore and five thousand in the host of Senacherib? The *Angels*. Who afflicted the *Egyptians*, with all those

2. King. 19. 35.

ten plagues mentioned in the booke of *Exodus*. The *Angels*. Who assisted *Iosua* the Lords Captaine, against the *Cananites* and *Iebusites*? The *Angels*. Who smote *Herod*, that he was eaten vp with wormes, because hee gaue not God the glory? The

Ios. 5. 13.

Angels, and not only the *Angels*, but God himselfe more immediately; which caused that holy man *Iob* to say, *Why dost thou hide away thy face, and takest me for thy enemy.*

Act. 12. 23.

What meaneth this, O Lord God? Thou which wast wont to be my Father and keeper, hast now bidden battell against me. And this caused also the Prophet *Dauid* to say, *Will the Lord cast vs off for ever, and will he be fauourable no more? Is his mercie cleane gone from me, doth his promise faile for euermore?*

Iob 13. 24.

Hath God forgotten to bee gracious, hath hee in anger shut up his tender mercies? And I said, this is mine infirmitie. And so saith, it is an infirmitie and weakenesse indeed for the childe of God to haue any such thoughts and passions.

Psal. 77. 7. 8. 9. 10.

Moreover and besides all these things, there is yet an inter-nall warre, which man hath within his owne bowels continually: For what man is he, which feeleth not the struings, strugglings, and contentions of his owne affection, will, sense, and reason? In so much that man himselfe doth afflict himselfe, and vnderstandeth it not. Yea he is a greater enemy to himselfe, then any other can bee. For who doth greater harme to thee then thou dost to thy selfe? Who more then thy selfe letteth thee, and turneth thee away from thy felicitie? Who then seeth not that man is set in the very Center of the Spheres, that miseries may fall vpon him from euery part; and as the white in a butte, that the arrowes and darts of all miseries and kinds

Lam. 3. 12.

of

of death may bee directed vnto him? Walkest thou in the streets? the tiles about thy head threaten thy downefall: In the fields, the ayre is ready to conuey infection into thy lungs, the earth grones vnder thee, as loath to beare so vnprofitable a burthen. At last comes death with his napkin on his sleeue, and his trencher-knife in his hand, and with his voider takes all away.

Rom. 8. 22. 23.

But let vs see what followeth. *Iob* telleth thee, *that man shooteth forth as a flower, and is cut downe*, whereby he teacheth that mans life is fraile and transitorie. A flower verily is a comely and a beautifull thing; and yet for all that it is nothing, because there is nothing found more fading and vanishing. Euen so man, during the time of his fading and flourishing youth, seemeth to be of a wonderfull comeliness; but this beauty is of small price, because it is more brittle then the grasse, seeing that man carrieth alwayes the cause of his owne death in his vaines and bowels. For mans fading away is such, and so sudden oftentimes, that there can be no reason giuen of his death; for many haue gone to bedde well in the euening, that in the morning are found dead in their beds; and many that haue bin well at their vprising, haue beene dead before the euening; and many very sodainly haue dropped downe in the streetes and high-ways, as they haue walked about their affaires: And this is no wonder, if we consider well the substance of mans body, which being a building compact of flmie clay, is easily overthrowne with a small thing.

And how commeth it to passe (I pray you) that clockes are so easily stopped from their course? Is it not because they are made with so many wheeles, that if one be stayed, all the rest be letted. If this befall clockes that haue wheeles of Iron and Steele, how much more easily may it come to passe in the humane clocke of mans body, the wheeles and engines whereof are not of Iron, neither part of yron, and part of clay, like the feete of *Nebuchadnezzars* Image, but all of clay. And behold as the clay is in the Potters hand, so are yee in mine hand, O house of *Israel*, saith the Lord by his Prophet.

Dan. 2. 33.

Ier. 18. 6.

Therefore

Therefore let vs not wonder at the frailtie of mans body, but at the foolishnesse of mans minde, who vpon so fraile a foundation is wont to erect and build such loftie towers.

Furthermore, there is another misery which is signified vnto vs by the comparison of flower, as namely the deceitfulness of mans life; the which indeed is the greatest miserie. For as fained vertue is double iniquitie, so counterfeited happinesse is a two-fold miserie and calamitie. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs; but as it is, it doth greatly damnifie vs, because it is false and deceitfull, and being foule, it maketh a very faire and glorious shew; being euer mutable, it will seeme to bee stable and constant, being most short, it beareth vs in hand that it is continuall; that so men (being deceiued) may belecue that they shall haue time to fulfill all their lusts, and yet time and space enough to repent. Holy *Iob* concludeth this sentence thus, *He vanisbeth also as a shadow, and neuer continueth at one stay.* To make this more plaine, behold and consider the seuerall ages of man, and thou shalt euidently perceiue the miserable alterations of humane life. Childhood is weake, as well in minde as in body; flourishing youth is weake in mind, but strong in bodie; ripe and manly age strong both in mind and body, old age strong in mind, and weak in body; crooked old dotting age, is in this twice a childe, weake both in minde and bodie: therefore *man flyeth as a shadow, and neuer continueth at one stay.*

Besides this, he is now wise, now foolish, now merry, now sad, now in health, anon sicke, now strong, anon weake, now rich, anon poore, now he loueth, anon he hateth, now he hopeth, by and by hee feareth, one while hee laugheth, another while he weepeth, now he will, anon hee will not. To conclude, the Moone, or any other thing that is changeable, sheweth not so many changes to vs, as doe the daily and most sudden alterations of men. And yet for all this they liue as men in a frenzie, which know not their owne miseries. Yet if it were possible, they would make the place of their exile and banishment,

ment, their countrie and inheritance. But in vaine they desire this, for death commeth ere they are aware, shutting vp and finishing the life it selfe.

So the miseries incident to the seuerall ages of man, are from the first comming vp vpon the stage of this world, to the last act of going downe, in al parts of the life full of *vanitie and vexation of spirit.*

Ecclesi. i. 14.

For the first entrance is our infancie, when wee are in our nurses armes: and doth not that begin with teares and feares? And is not all that time vnhappie? sauing that we want reason, that is, the vse thereof to apprehend that happinesse. When we come out of our nurses armes, to goe in their hands, or to goe by our selues, in our next age doe we not weepe long vnder the rod, falling into the subiection of a teacher? Amongst the ancient Romanes this was their manner and custome for their youth, They let their children suck vntill they were two yeeres old, till they were foure yeeres old, they let them play, till sixe they taught them to reade, till eight to write, till ten they learne the Grammer. When a boy was once ten yeeres old, he was set straight way to some good trade and occupation, or else sent to the warres, which was a thing the Romanes gloried in most, to bee good souldiers. In all which ages they sustained great miseries, being all this time vnder Tutors and Gouvernours.

When we come out of the prison of boyes and girles, and are set at some more libertie in a yong mans life, are wee not tossed, as vpon a sea of vnquietnesse, sailing betweene reason and passion, as between two contrary waters and crosse winds. Then commeth perfect age or mans age, and what haue wee heere but blastes and stormes of greater vnrest then in any age before? From one trauaile we passe to another, neuer ending but changing our miseries. And when we come to old age, and haue liued so long that we are come to dotage: is there any thing in these ages exempt from miserie and trauaile, that is vnder the Sunne?

Surely our infirmities do then come vpon vs in multitudes,
yea

yea so loade vs with their waight and number, that they make vs to bowe and goe double vnder them vnto the earth. And can there be any comfort in these diseases (as I may call them) and dayes of euill, wherein doe meeete and flocke together so many vultures of life, the weakenesse of infancie, the seruitude of childehood, the sicknesse of youth, the cares of mans age? All which come againe, and come all together, as many stormes, vpon one poore old ruinous house, that is fore shaken alreadie, by death violently to ouerthrow it for euer. Heere the excesse and ryot of youth is exercised with goutts, palsies, and sundrie fearefull aches; the watching and cares of manhood are punished with losse of sight, of hearing, and of sence, except the sence of paine.

There is no part of man, which death in that age of yeares, doth not take, in hope to be assured of him, as of a bad paymaster which greatly feareth, and would gladly put off his dayes of payment. And therefore it bringeth him low in all parts, that he may haue power in none to auoid his Creditor, and end so neere.

Ier. 20, 18.

51. 5.
Ier. 1, 5.

And touching the miseries incident to the seuerall ages of man, the Prophet *Jeremie* crieth out, *How is it that I came out of the wombe to see labour and sorrow, that my dayes should be consumed with shame?* How much more cause haue we miserable creatures, to crie out of our calamities and miseries, who were conceiued and borne in sinne, seeing the Prophet complained so much, being sanctified in his mothers wombe.

O vaine, miserable, and vnhappie men, before we sinne, we are strait fastened to sinne, and before we can offend, wee are fast bound with offence.

Consider, O man, from whence thou camest, blush whither thou goest, and feare where thou liest. We are begotten in vncleannesse, brought forth with paines and throwes, and nourished in darknesse. Wee begin our tragedie with nakednesse and weeping, we continue with paine and vexation, and take our farewell with sorrow and miserie. Our beginning is lamentable, our continuance wretched, and our departure grieuous.

grievous. The whole life of man is beset and incountred with three capitall enemies, Paine, Care, and Sorrow: Paine pincheth vs, Care consumeth vs, and Sorrow endeth vs. There is no age of man free from affliction, calamitie and miserie. And to begin againe with the miseries of infancie; behold in his birth, intollerable is his mothers paine, and infinite are the infants calamities, who commeth into the world crying and weeping, poore and naked, weake and miserable, without speech, without knowledge or strength, no sooner is the babe borne, but straight is hee bound hand and foote, and cast into a cradle, as into a prison, prefiguring the servitude hee is to suffer.

In his childhood he beginneth to warre with the lacke of reason, and to fight against his owne folly, not knowing what hee is, where hee is, whence nor for what hee came into the world.

Now must he be kept vnder the feare of the rod, and learne some Liberall Science, or some Mechanicall Arte or Trade, whereby to maintaine his fraile life hereafter, if hee continue it.

Then commeth youth, rash, head-strong, voluptuous, venturous, foolish, prodigall, passionate. In this age he commeth into great dangers, fighting against the desires of the flesh, against fond affections, and vaine imaginations, which cause the minde to wauer, and bee inconstant, and to bee carried away with sundrie phantasies. In this age hee becommeth a drunkard, a gamester, a quarreller, a loose liuer, and oftentimes to be cast into prison, to bee hanged, and to lose all that hee hath, and to be a great grieve vnto his parents, in causing them thereby to end their dayes in sorrow; in the sence and feeling whereof, the Prophet crieth vnto God, saying, *Remember not the sinnes of my youth.*

Afterward, as he hath to encounter with manhood, to which age is incident, the charge of wife & children, the maintenance of family and care of posterity. *He that is married (saith the Apostle) careth for the things that are of the world, how he may please*

Gen. 42.38.

Psal. 25.7.

1. Cor. 7.33.

his wife. Sometimes he is besieged with a desire and carking care and couetousnesse, sometime with feare to lose his goods, and other infinite such vanities and afflictions.

Then lastly commeth old age stealing on vnperceiued, *yea gray haire* (saith the Prophet) *are heere and there vpon him, yet hee knoweth it not.* In this age man receiues many incurable wounds, as baldnesse, bleared eyes, deafe eares, wrinckled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, with like miseries innumerable, which neuer leaue to wound the bodie, disquiet the minde, and torment the conscience. And thus are wee tossed all the dayes of our life with griefe, compassed with cares, and ouerwhelmed with miseries and calamities. And therefore *Plato* well obserued that a man is *Arbor inuersa*, a tree turned vpward, his haire of his head the root, the armes the branches, and so of the rest.

So that our infancie is but a dreame, our childhood but folly, our youth madnes, our manhood a combate, our age a sicknesse, our life misery, and our death sorrow. How weake is infancie, how ignorant is childhood, how light & inconstant adolescencie, how intractable and confident bee yong men, how grieuous and irkesome is old age? What is a yong boy but as a brute beast, hauing the forme only and shape of a man? What is a flourishing yonker, but as an vntamed horse, what is an old man, but a receptacle of all maladies and diseases? And this age is a degree neerer to death, by common course, then the former ages; for these yeeres take all pleasures from our life, wherein affliction followeth affliction, as *the clouds returne after the raine*, and in these stooping yeeres euery steppe is in death, and they may say with *Barzillai*, *How long haue I to liue?* when their houses are turned into their prisons, and they haue no taste in that they eate or drinke. And they hauing thus the markes of age in their face, and vpon their heads, yet (as they that would stil be yong) they consider not that they draw neere to their graue, & haue tokes vpon the of a blasted life, in which age they can neither put off nor put on their owne clothes.

Yong

Hol. 7. 9.
Ioe. 1. 2.

Eccles. 12. 2.
2. Sam. 19. 34.
35.

Yong men (saith *Seneca*) haue death behind them, old men haue death before them, and all men haue death not farre from them. Experience plainly teacheth, and all ages approue, that Gods plague threatneth, sicknesse calleth, and old age warneth, death suddenly taketh, and the earth finally deuoureth.

Death most commonly hath three harbengers, that make way against he come, *viz.* Casualtie, Sicknesse, and Old-age. Casualtie telleth me death is at my backe, Sicknesse telleth me shee is at my heeles, and Old-age telleth me shee is before my face. Sicknesse is reckoned by *Hugo* amongst the three sengetts of death, of which there are three, *Casus*, *Infirmitas*, *Senectus*, *Casus nunciat mortem latentem*, *Infirmitas apparentem*, *Senectus presentem*. Casualties shew vs death lurking for vs, Sicknesse, appearing vnto vs, Old-age saith death is present and ready to fetch vs.

The aged man holdeth his life as an Ecle by the taile, which he would faine hold fast, but cannot, because it is so slipperie and slideth from him.

Many times death taketh for a gage one part or other of our body, as an arme, or eye, or legge, or hand, finger or tooth, or some of our sences, or such like, for an aduertisement, that hee will very shortly fetch away the rest. If any man be long a dying and paying Deaths debt, Nature (like a rigorous creditor, that will be paid at the iust day) sueth out an execution against her debtor, taking from one his sight, from another his hearing, and both from some, and he that tarieth longest in the world, shee foundereth, maineth, and vtterly disableth in his limbes. So that as man, in respect of himselfe, is vaine and miserable, so also is hee much more in regard of the qualitie and conditon of his life and calling. For there is no kinde of life (meaning wherby life is maintained) but it is mingled with frailtie and many grienances. If thou liue abroad (to wit, in Offices) there are strifes, if at home, there are cares, in the field, labours, in the sea, feare, in iourneying. if it be void of icopardie, yet it is painefull and tedious. If thou art married, then canst thou not be without cares, if not married, then is thy life

wearisome: Hast thou children? then shalt thou haue sorrow. Hast thou none? then is thy life vnpleasant. Thy youth is wilde and foolish, thy age weake and fraile, and infinit are the dangers that depend thereon. For one bewaileth his losses, another weepeth for lacke of health, liberty and necessarie liuing. The workman maymeth himselfe with his owne tooke, while he earnestly plyeth his businesse; the idle person is pined with famine; the gambler breaketh his limbes with gaming; the adulterer consumeth himselfe with borches and leprosie; the dicer suddenly stabbed with a dagger; and the Student continually wrung with the gout, besides infinite more miseries incident to mans life, too long heere to rehearse. For there is no calling, state or degree exempt or free from vanitie, miserie, and death. All are yaine, all are vexed, all are tormented with worldly tempests, all doe suffer the dolefull blasts of miserie and calamitie.

To begin with the strongest Champion, the mightiest Monarch, the greatest Emperour or Prince that euer liued on the earth, and to come downe to the poorest wretch and meanest miser in the world, you shall find that all of all sorts, poore and rich, master and seruant, married and vnmarried, subiect and Prince: to conclude, the bad and the good are tormented with temptations, tossed with tempests, disquieted with aduersities, and therefore are most fraile, most miserable, yea and nothing but miserie.

The poore man he is grieved with famine and thirst, suppressed with sorrow and heauinesse, and oppressed with cold and nakednesse, he is despised and contemned, buffeted and scorned, he lieth grouelling at the rich mans feete, and dying at their heeles, as they goe in the streete, or at the gates, and yet vnregarded, he is shunned of his brethren, loathed of his friends, and hated of his neighbour. And (as the Apostle saith) *he is set vnder the rich mans foot-stoole*, so that none account is made of him. To aske for Gods sake he is oftentimes ashamed, and if he will not aske he is pined, and therefore meere necessitie constraineth him to begge. He accuseth God of vn-
righteous-

Luke 16.19.

Prou 14.20.

Iam. 2.3.

Luke 16.3.

righteousnesse and partialitie, because hee diuided not the goods of the world equally. He blameth his neighbour of vnnmercifulnesse and cruelty, because he receueth not his necessitie. He fretteth and fureth, hee murmureth, repineth, and curseth. Whereupon it was truly said. *My soune lead not a beggers life, for better it is to die then to begge. Begging is sweete in the mouth of the shamelesse, but in his belly there shall burne a fire.* Againe, on the other side, the rich man himselfe is ouerthrowne in his abundance, he is puffed vp with vain-glory, he putteth his trust and confidence in his wealth and substance, whereupon he braggeth and boasteth. They trust in their wealth, and boast themselves in the multitude of their riches, he swelleth with pride and disdain. *Their heart is lifted up* (saith the Prophet) *because of their riches. The rich* (saith the Wiseman) *ruleth over the poore, and the borrower is seruant to the lender.* Yet labour in getting, feare in possesseing, and sorrow in losing, doth euer trouble and disquiet his minde. *And so* (as saith the Apostle) *they that will be rich, fall into temptations and snares, and into many foolish and hurtfull lusts, which drowne men in perdition and destruction. For the loue of money is the roote of all euill; which while some coueted after, they haue erred from the faith, and pierced themselves thorow with many sorrowes.*

But these thy riches and treasures which thou hast scraped together by all iniury and vniust meanes, fraudulent to thy friends, deceitfull to thy companions, iniurious to thy neighbours, violent to strangers, cruell to the poore, impious to thy parents, behold Death approaching. Death, I say, the Conquerour of all flesh, the Emperour of graues, the forerunner of iudgement; the gate of heauen or hell is ready at hand to arrest and bring thee vnto iudgement for all these things; against which, this thy wealth cannot defend thee, nor pleade delay one minute of an houre with Death. Oh how can it be that wee can be so blinde and inconsiderate, that euen seeing, nay feeling death with our fingers, that wee must forsake the world, wee are yet so

Math. 20. 11.

Eccle. 40. 18. 30

Psal. 49. 6.

Ezech. 28. 5.

Prou. 22. 7.

1. Tim. 6. 9. 10.

422

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Eccle. 12. 14.

Deut. 28. 30.
Plal. 49. 11.

+

Prou. 23. 5.
Prou. 27. 24.

11. 7
+

plunged in the world, as if wee should liue for euer.

We builde stately houses, which perchance strangers shal inhabite; perchance our enemies. Wee place the hope of our name in our children, which to our great sorrow shall perhaps die before vs.

All the riches and abundance in the world (hauing a mans life for a stay and foundation) can certainly no longer endure, then the same life abideth; nay, but riches, honors, and such like, of which men heere on earth haue a great regard, doe many times forsake a man, hee being yet aliue. For *riches* (saith the Wiseman) *certainly make themselves wings, they flye away, as an Eagle, towards beauen*; for riches are not for euer, and at the most they doe neuer continue longer with him then to the graue, which is but for a verie short time. For heape thou together so much wealth as thou canst, rauin and deuour other mens goods, sucke the blood of the poore, hide thy bagges, locke thy chestes, burie thy wealth vnder ground, yet shalt thou carry nothing away; naked wast thou borne, and naked shalt thou stand before the fearefull tribunall seate of Christ.

We reade that the great *Soladine* of Babylon, and Conqueror of all, confessed (though too late) (that dying in the Citie of Ascalon, hee commanded that his shirt should bee carried about the Citie on a speare, with this proclamation, *Behold, the great King of all the East is dead*, and of all his great riches, this is all hee carrieth with him away. Which if this wretched man had well considered, hee would not haue beene such an insatiable *Hell* of kingdoms. For what is gold or siluer? nothing else but concocted earth, subiect to inconstancie, gotten with paine, labour, and toyle, kept with great care, and lost, not without intollerable sorrow; which by fire, theues shipwrack, war and such like meanes, may be taken away. And riches are but run awayes, euer passing from one to another, and only constant in vconstancie. And suppose a stranger to come into the Pallace of some great Prince, and there to behold stately furniture, cuppes

cuppes of pure gold, chaines, iewels, and such like ; but the next morning he is to depart, and is permitted to carrie away nothing with him ; would he (if he were wise) greatly admire at these things, or suppose thou wert in the Citie, or in the Campe, where thou mayest buy at a low price many rich preyes taken from the enemy, but at the gate standeth a souldier, who will not suffer thee to take away any of these things, would a man (think you) giue one penny for all this. What is this world but an Inne, a common Citie, a Campe ? What is our life but a peregrination, a warfare ? What is man but a guest, a traueller, a souldier vpon earth ? and Death is the Porter, he standeth at the gate, and stayeth all the riches which we haue gotten and scraped together, he willeth and constraineth vs to leaue all behind, and sendeth vs out as we came into the world, naked, poore, and beggerly, onely with our winding-sheete about vs, at the most. Next let vs descend to the condition of a Seruant or a bond-man : Is he not loaden with labour, wearied with watchings, and worne out with slavery, he is beaten with stripes, spoyled of his substance, and burdened with sorrow : the masters offence is the seruants paine, and the seruants fault is the masters prey. If he haue wealth, he must spend it at his masters pleasure, if hee haue nought, then must his paines make a painefull purchase. Then commeth the master in his turne, who euer liueth in feare lest his seruants treacherie should shorten his daies. If he be gentle, then is he contemned ; if seuer, hated ; for courtesie bringeth contempt, and cruelty breedeth hatred. And vngodly and vnthrifte seruants are also the miseries of their masters.

Also the vnmarried man fighteth against fond desires, and fleshly lusts ; for that vnquiet Iebusite will hardly bee restrained. *All men cannot receiue the gifts of continencie, saue they to whom it is ginen.* Satan kindleth the fire of nature in them with the blast of fraile suggestion, whereby the feeble and weake minde is secretly sauced with auaritious desires, and the body made prone to perdition.

Math. 19. 11.

Num. 5. 14.

2. Cor. 7. 33. 28

1. Tim. 5. 8.

1. Cor. 6. 14.

Prou. 16. 14.

1. Sam. 8. 11.

Prou. 30. 15.

Now this married man is at his wits end, burning with ieaiousie: feare of losing his goods doth vex him, losse of riches maketh him tremble, and the charge of household doth diuide him diuersly. Hee labours to prouide for wife and children, and to pay his seruants hire. *He that is married* (saith the Apostle) *careth for the things of the world, how he may please his wife. Such shall haue trouble in the flesh; but I spare you* (saith the same Apostle) *But if any* (saith he) *prouide not for his owne, and specially for those of his owne house, he hath denied the faith, and is worse then an Infidell.* And therefore the burthen of wedlock is grievous and miserable, especially, if they be vnequally yoked together.

The subiect also dependeth vpon his Prince, and must be careful to obey. If his Soueraigne frowne, he must stoope, and crouch: *For the wrath of a King* (saith the Wiseman) *is as a messenger of death.* Hee must imploy his goods and his life also in defence of his Prince: yea hee must become a martiall man, and liue in a miserable mood, making his only felicitie of other mens miserie.

Finally, the King himselfe liueth in feare of the treachery of traytors; he is set vpon a hill, as it were a marke: A small wart deformeth a Princes face, and in a King an error is desperate. Hee eateth the bread of affliction, and his drinke is care and sorrow. Whereupon an Heathen Historiographer maketh mention of a King, to whom the Crowne and Scepter were offered: who, before he wore it, took the Crowne in his hand, and beholding it a while, cryed out, saying, *O thou golden Diademe, if man knew the miseries and griefes thou bringest with thee, there is none would stoope so low as to take thee up from the ground.* Shewing thereby, that the life of Kings is more vnhappy, then the life of a priuate man. He is subiect to claw-backes and flatterers: It comming to passe oftentimes (saith an ancient Father) that Courtiers are found flatterers, and hee is seldome without mendicant and begging Fryers about him, which are like the Horseleaches two daughters alwayes crying, *Gine, gine.*

As

As it is true that Saint *Cyprian* speaks, Gods ordinance is not the midwife of iniquity. so is it most certaine that men in authoritie, by reason of flesh and bloud, doe travell in infirmitie, and bring forth escapes. And verily, as the sinnes of Princes are neuer small, so their great sins require a great and high degree of repentance. They may doe wrong, punish the good, and fauour the bad, *non voluntate nocendi* (saith Saint *Augustine*) *sed necessitate nesciendi*, not with purpose to doe wrong, but because they cannot come to the knowledge of the right. Who could better see with his owne eyes, and heare with his owne eares then *David*, yet afflictions sometimes dazeled his eyes, and wrong intelligence his eares. The wisest Gouvernours, that in speculation of iustice are admirable, in their practise may bee quite transported. They that in the *Theſis* are sharpe, in the application are often very dul and greatest men haue greatest byasses to draw them awry. Giue me leaue to produce an instance from forreine histories. Vpon a time, when the *Bithynians*, before *Claudius* the Emperour, cried against one *Iunius Clio* (their late President) desiring, that now his time was come, hee of all men might no more obtaine that place. The Emperour not vnderstanding their desire, nor hearing distinctly their words, for the confused noise of the multitude, demanded of those next him what the people said, to whom *Narcissus*, a familiar, or rather an auricular buzze of the Emperours: answered like a false Eccho, that the people gaue his Excellencie great thanks for their last President (which was nothing so) and requested to haue him appointed ouer them againe, which was wholly contrary to their suite: The Emperour meaning well, but ill informed (to gratifie them, as hee thought) assigned them their olde President againe. And thus was the Emperour abused, and the people continued vnder an Oppressor still, whereas they had beene eased, but for a crooked Interpreter. And this aduertiseth what circumspect care the greatest men should haue to passe no matters of great importance rashly, as also to cleanse their trains
and

1st Sal. 101.

Esay 48.22.

Rom. 1.28.

Iude 1.13.

Iob 15.20.

Isai. 57.20.

Prou. 13.21.

Iude 14.15.

and houses (as *David* vowed, but hardly could performe) from all priue slanderers, deceitfull persons and lyers.

Now as for wicked men they alwayes liue in miserie, *There is no peace* (saith the Lord) *unto the wicked*, the worine of conscience shal neuer die, and the light of reason shal neuer be darkened, as they haue forsaken God, so hath God forsaken them, and deliuered them vp into a reprobate sence, that they might doe such things as be not conuenient, for whom the blacknesse of darknesse is reserued. *The wicked man* (saith *Iob*) *travaileth with paine all his daies*. *The wicked* (saith the Prophet) *are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*. *Evill* (saith the Wise-man) *pursueth sinners*.

And *Enoch* also, the seuenth from *Adam*, prophesied of these, saying, *Behold the Lord commeth with ten thousand of his Saints to execute iudgement upon all, and to conuince all that are ungodly amongst them, of all their ungodly deeds, which they haue ungodly committed, and of all their hard speeches, which ungodly sinners haue spoken against him*.

But are good men exempted in this life from misery? No verily, they are as it were in a continuall furnace, by reason of crosses and persecutions; they sustaine mocks and taunts, fetters and imprisonments. *Who is weake, and they are not weake? Who is offended, and they burne not? Wee must* (saith *Paul* and *Barnabas*) *through much tribulation enter into the kingdome of God*. Therefore the same Apostle saith, *If in this life onely we haue hope in Christ, we are of all men most miserable*.

To conclude with the saying of the Preacher, *Therefore the misery of man is great upon him*. And that holy man *Iob* saith from his owne experience, *Although affliction commeth not forth of the dust, neither doth trouble spring out of the ground, yet man is borne unto trouble, as the sparks flie upward*. And *Iesus* the sonne of *Syrach* saith, *Great tranell is created for enery man, and a heauie yoke is upon the sonnes of Adam, from the day that they goe out of their mothers wombe, till the day*

2. Cor. 11.29.

Act. 14.22.

1. Cor. 15.19.

Eccle. 8.6.

Ier. 20.18.

Iob 5.6.7.

Eccle. 40.1.2.

3.4.

day that they returne to the mother of all things: Their imagination of things to come, & the day of death trouble their thoughts, and cause feare of heart from him that sitteth on a Throne of gloria, unto him that is humbled in earth and ashes; from him that weareth Purple, and a Crowne, unto him that is cloathed with a linnen frocke.

Behold the miseries of mortall man, behold their vanitie. Thought consumeth them, heauinesse harmeth them, pen-siuenesse possesseth them, terrour turmoiles them, feare putteth them out of comfort, horror doth afflict them, affliction doth trouble them, trouble doth make them sad and heauie, miserie doth humble them, and at the last death doth end them. How many haue died with a surfet of sorrow? *By the sorrow of the heart the spirit is broken. A sorrowfull minde drieth the bones.* Therefore Iacob saith to his sonnes, *If mischiese befall Benjamin in the way which yee go, then shall yee bring downe my gray haire with sorrow to the grave.* How many haue died with ouermuch feare? And for feare of him the keepers (saith the Euangelist) did shake, and became as dead men. *Sophocles, Dyomisius, Diagoras, and Chilo the Lacedemonian, died with immoderate ioy.* O man very mortall, whom ioy it selfe cannot secure from death, ioy being the very friend to life. *For a merry heart (saith the Wiseman) maketh a cheerefull countenance, a ioyfull heart causeth a good health.*

There is but one way, and that very narrow, by which we came into life, but there be infinite, and those broad wayes which lye open for Death to inuade vs; through euery member of the bodie, yea through euery ioynt of the bodie Death hath found out a way to take away our life.

Wee that are in the last part and end of the world, *Upon whom (as the Apostle saith) the ends of the world are come, and which is the last time and houre (as saith Saint Iohn)* wee are lesse in our marriage-bed then our fathers were in the cradle. The world left being a world, when Adam left being obedient. It was neuer beautifull and cheerefull, since it waxed

old

Prou. 15. 13.
Prou. 17. 22.
Gen. 43. 38.

Math. 28. 4.

Prou. 15. 13.
Prou. 17. 22.

1. Cor. 10. 11.
1. Iohn 2. 18.

1. Esdr. 14. 14.

old in youth through manifold attaxes and disorders, and at this day lyes bedrid, waiting for the comming of the Son of God. And we full well know, and are taught by the reading of the Scripture, and also by experience that men are not so long lived, nor of that goodly tall proportion or strong constitution of bodie, as in former ages. For the world (as a voice out of a bush telleth *Esdras*) hath lost his youth, and the times beginne to waxe old, and we are borne weaker and more feeble then all creatures; and had we not some body to receive us, when we come into the world, woe were it with us, wee might make a short and wofull stay or tragedie, to bee borne, to weepe, to die. We have no cause to perswade vs that this is the golden age; but rather that according to the dreame of *Nebuchadnezzar*, *Dan. 2.* The golden head, the silver breasts, the brasen thighes, are long since past, and wee now liue in the time of the Iron legges, the fete whereof, are partly yron, partly clay.

In the fortunate Islands beyond the Atlantick seas in the vttermoſt borders of *Ethiopia*, where the people that liue there are called *Macroby* for their long life: a man perhaps may liue a long life; but what countrey may bee found, where a man may auoid the sickle of Death. Hence it was that *Hormisda* did anſwere the Emperour *Constantine*, demanding him of the bewtie of Rome, ſtately buildings, goodly Statues, and ſumptuous Temples, if he thought that in all the world were any ſuch Citie. Surely, ſaith *Hormisda*, there is indeede none comparable vnto it, yet hath it one thing (ſaith hee) common to all other Cities, for men die heere, as they die in all other places. And what doth it profite to liue long and wickedly, and die at length. It were better like *Cadmus* progeny, to die the ſame houre wee were borne. What *Duellum* is this betweene death and nature. And if God ſhould not ſuffer vs to die, alas what a miſerable life would this be, when we come to be old, and full of ſorrowes, aches, ſickneſſes, diſeaſes and griefes? When our ſences are gone, and we haue no pleaſure in any thing. And when

(as

Eccle. 11. 8.

(as the Psalmist saith) *our life is but a labour and a sorrow.*

Psal. 90. 10.

In which age we had need (if we haue our senses then) to pray hartily to the Lord. *Cast me not off in the time of old age, forsake me not when my strength faileth me:* And also, *When I am old and gray headed, O God forsake me not.* And alas, if we should not then die, we would wish to die, and say it were better a thousand times to die then to liue. For death (saith *Iesus the sonne of Syrach*) *is better then a better life, or continuall sicknesse.* And therefore we reade of a certaine Island, where they liue so long, that they are faine to bee carried out thence, that they might die.

Psal. 71. 9. 18.

Eccle. 30. 17.

And God hath provided wonderous well for mankind, that whereas any man may take our life from vs, yet there is none that can take Death from vs; who can stoppe the winde that it blow not? Who can hinder death that it come not?

If *Iacob* counted his time but short, hauing already liued an hundred and thirty yeeres, what reckoning may we make of our time, which is farre shorter? In the time before the Floud, the age of man was great: *Adam liued nine hundred and thirtie yeeres, Noah nine hundred and fiftie, Methusalem nine hundred sixtie nine yeeres,* but after the Floud in *Terahs* dayes, who was father to *Abraham*, the age of man was a great deale shortned, & from nine hundred brought downe to two hundred and twentie and vnder: For *Terah* liued two hundred and fiue yeeres: *Abraham* his sonne not so long, one hundred seuentie fiue yeeres. *Iacob* in his time brought it to a shorter account, one hundred and thirty, *Moses* 120. and *Ioshua*, one hundred and ten yeeres.

Gen. 47. 9.

Gen. 5. 5. 27.

Gen. 9. 29.

Gen. 11. 32.

Gen. 25. 7.

Deut. 34. 7.

Iosh. 24. 29.

And yet are wee not truely said to liue any one of these yeeres, vnlesse it be religiously and holily in Christ, as a certaine worthie souldier seruing in the warres a long time vnder *Adrian* the Emperour, yet in the end returned to his house, and liued Christs souldier, where and in which manner (after he had liued seuen yeeres) he departed this life, and being readie to die, commanded that it should be writ-

ten

ten on his tombe, *Heere lyeth Similis* (for so was his name) *who was a man many yeeres, and liued but seven,* accounting that he liued no longer then he liued a Christian.

How many spend their daies in war, after the flesh, vnder the Emperour of the Ayre (not vnder *Adrian*) who yet I cannot say for seven yeeres, I would I could truly say seven daies or seven houres before their death, cast away these weapons of sinne, that it might be written vpon their graue-stone, for their Epitaph, that seven dayes, or seven houres before their last houre, they not only had a being, but a life in the world, and not onely were, but also liued?

Therefore it is our ducie to liue well, that at the day of death we may speede well, and to liue well should be the delight and sweete perfume of euey Christian. Thus liue well, that thou mayest die well, and after death, eternally speed well. Yea, *So teach vs to number our daies* (saith the Prophet) *that we may apply our hearts vnto wisdom.* Where we are to obserue that he speaketh heere, not of weekes, or moneths, or yeeres, but of daies, noting thereby the shortnesse of our life, in this word, Daies.

And the same phrased is vsed of all the holy men of God, vpon the like occasion. *Iacob* being asked by *Pharaoh*, how old he was, tould him, *That few and euill were the dayes of his pilgrimage*, speaking of the time, to note the shortnesse of the time, or of his life; he names not yeeres but daies, and speaking of the toyles and troubles of life, he calles it a pilgrimage, as to be euey day hastely iourneying towards our end. *Iob*, in like manner numbring his dayes; *My dayes* (saith he) *are more swift then a post, and swifter then the ships.* And againe he saith, *All the dayes of my appointed time, will I waite till my change come.* The time of *Iob*s attending or waiting on God for his helpe, is the whole terme or acte of his life, which he calleth not yeeres, but dayes, so hee measureth his short time by the inch of dayes, rather then by the span of moneths, or long ell of yeeres; teaching thereby that the dayes of man are few, and his life short vpon earth.

Psal. 90. 12.

Gen. 47. 8. 9.

Iob 9. 25. 26.

Iob 14. 14.

DIVISION I. *The certaintie of death.*

31

earth. Our Sauour Christ teaching vs to pray, bids vs to pray thus, *Giue vs this day our daily bread*, as if wee should reckon the continuance of our life no longer then a day or a few daies.

Matth. 6. 11.

And againe the Lord by his prophet calling vpon sinners, saith, *To day if yee will heare his voice, harden not your hearts*, noting thereby, that if we liue this day, we are not sure to liue the next. Where it is said in the Prophecie of *Zacharias*, *That we should serue the Lord without feare, in holines and righteousnes before him all the daies of our life*. We are to note that the Holy Ghost defines life, not by yeares, or Moneths, or weekes, but by dayes, shewing thereby that our life is nothing else but a composition of a few dayes, which how soone they may bee swallowed vp by that long night of death, we cannot tell, but it will be sooner perhaps then we are aware.

Psal. 95. 7. 8. 9.

Luke. 1. 74. 75.

Psal. 19. 6.

The Sonne arising in the East, and falling in the West, and all in one day, sheweth our rising and falling, our coming and going forth of this world; all which may bee done in a day. *Woe vnto vs* (saith the Prophet) *for the day goeth away*.

Ier. 6. 4.

And a day consisteth but of a morning and euening, and a noone, *Euening; and morning, and at noone* (saith the Prophet) *will I pray and cry aloud, and bee shall heare my voice*. Some are taken away in the morning of their life, many feele not the heate of the day, he that drawes out the line of his life till the euening; liues but all the day.

Psal. 55. 17.

What pleasure (saith one) is there in this life, when night and day we cannot but thinke that we must passe away? It is but a caskas now, which yesterday liued, yesterday a man, to day none.

The saying of *Chrysostome*, the Lord hath promised pardon to him that repenteth, but to liue till to morrow, he hath not promised.

When *Pharaoh* called for *Moses* and *Aaron* to intreat the Lord for him, that hee might take away the Frogges from him,

Exod. 8. 8.

him, and his people; and *Moses* asking him when he should intreate for him he said to morrow. So many with *Pharaeh*, deferre matters of greatest waight and moment still till to morrow, not knowing what may happen to vs before to morrow, euen death it selfe, for ought we know. Is to morrow in thine owne power? Canst thou challenge any such promise at Gods hand? Happie is that man, which of the safetie of his soule, can say with himselfe, as that olde man *Messodamus* did, who being inuited to dinner the next day, answered, why inuitest thou me for to morrow, who of al the yeares I haue liued haue not to morrow day, but haue euery houre expected death, which alwayes lyes in waite for me.

The Rich man in the Gospell gathered much, possessed much, enlarged his garners, and promised to himselfe securitie, with a retired farewell to the world. Soule (saith hee) *thou hast much goods laid vp for many yeeres, take thine ease, eate, drinke and be merrie.* But God said vnto him, *Thou foole, this night shall thy soule be taken from thee, then whose shall those things be which thou hast provided?* Alas, this was (it seemeth) the first night of his rest, and must it be the last too? Yes. *Esay* answereth them, *There is no rest to the vngodly.* He that hath a long iourney to goe in a short time, maketh hast, and he who remembreth euery day, runneth away with his life, cannot sit still. But where men promise to themselues long life, and much time, there they waxe wanton, and become secure, and put farre away the euill day (as the Prophet speaketh). Therefore the Lord doth commend our life vnto vs in all these Scriptures which we haue heard, and in other places in a short abstract of dayes, and not in a volume of yeeres. So Christ saith to Ierusalem *If thou hadst knowne, euen thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes:* not granting a longer terme, then the terme of one poore day vnto her. Which was to teach her, and vs in her to thinke euery day to be our last day, and therefore to do that this day, as in our time, which we are not sure to doe the next day, as
in

Luk. 12. 19. 20.

Esay 57. 21.

Amos 6. 3.

Luke 19. 42.

in the time that God hath taken to himselfe, and from vs, as being more properly his, then our day.

Therefore, *boast not thy selfe* (saith the Wiseman) *of to morrow, for thou knowest not what a day may bring forth*; And there is one more this day of thy number spent, and thou art now nearer to thy end by a day. But if any man doth think that he may liue as yet many yeeres, his yeeres may lacke moneths, his moneths may lacke weekes, his weekes may lacke daies, his daies may lacke houres, nay his houres may lacke minutes; an houre is but a short time.

Prou. 27. 1.

But while one houre by continuall succession is added to another, the whole course of our life is finished, euery houre runneth away with some part of our life: and euen then, when our bodies grow and increase, our liues fade and decrease, yea euen this day (wherein we liue) wee diuide and part with death. There is none (saith Saint *Augustine*) but is nearer death at the yeeres end, then at the beginning, to morrow, then to day, to day, then yesterday, by and by, then iust now, and now, then a little before. Each part of time that we passe (if time haue parts) cuts off so much from our life, and the remainder still decreaseth. When childhood commeth on, infancie dieth; when adolescencie commeth, childhood dieth; when youth commeth, adolescencie dieth; when old age commeth, youth dieth; when death commeth, all and euery age dyeth. So that looke how many degrees of ages we desire to liue, so many degrees of death we desire to die. Aske an old man where is his infancie, where his childhood, where his adolescencie, where his youth, shall he not say true, if he answer, alas, all these are dead and gone. What speake I of ages? Euery yeare, moneth, day, houre of our life that we haue liued, is dead to vs, and wee are dead with them. What therefore is our whole life, but a long death? What is euery day therof, but (as *Petrarch* saith) a degree of death, what is euery moment thereof, but a motion vnto death?

Againe, that the daies of man are but few, and his life

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very

Psal. 90. 4.

Psal. 39. 15.

Ioshua 23. 14.

1. King. 2. 2.

Gen. 47. 9.

Eccle. 40. 1.

Psal. 1. 1.

very short, experience, and that which we see in daily vse, doth shew, besides the word of God, which, for this, speaking of mans short time, vseth to take the shortest diuision in nature to expresse it. As that it is the life of yesterday, as in the Psalme: *For a thousand yeeres in thy sight are but as yesterday, when it is past*: a life which is gone as soone as it comes, a life of few houres, *as a watch in the night*; the life of a thought, wherof there may be a thousand in an houre: a life of nothing; this Prophet measureth it with a short span. *Behold (saith he) thou hast made my dayes as a hand-breadth.*

The valiant Captaine *Iosua* being now resolved to die, calleth death the path that all must tread. *Behold (saith he) this day I enter into the way of all the world.* So holy *Dauid* being readie to die, calleth death the way of all the earth.

Experience taught the very Heathen thus much; *One night tarrieth for all men, and wee must all tread the path of death.*

This present transitorie life is called a pilgrimage, a path, a trauell, and a way, because it continually plieth to an end: for as they which are carried in coaches, or saile in shippes finish their voyage, though they sit still and sleepe, euen so euery one of vs, albeit we be busied about other matters, and perceiue not how the course of our life passeth away, being sometime at rest, sometime idle, and sometime in sport and daliance, yet our life alwaies wasteth, and wee in posting speed, hasten toward our end. The way-faring man traueleth apace, and leaueth many things behinde him in his way. He seeth stately towers and buildings, he beholdeth and admireth them a while, and so passeth from them; afterward he seeth goodly fields, meadowes, flourishing pastures, and pleasant vineyards, vpon these also he looketh a while, he wondereth at the sight, and so passeth by, then hee meeteth with fruitfull orchards, greene forrests, sweete riuers with siluer streames, and behaueth himselfe as before. At the length he meeteth with deserts, hard, rough, and vnpleasant

pleasant wayes, foule and ouergrowne with thornes and bryers, he realso he is inforced for a time to stay; he labourereth, sweateth, and is grieued; but when he hath trauailed a while, hee ouercometh all these difficulties, and remembreth no more the former griefes; but alwaies he is trauelling, till hee comes to his iourneyes end: euen so it fareth with vs, one while wee meete in our way with pleasant and delightfull things, another while with sorrowes and griefes; but they all in a moment passe away.

Furthermore, in high waies and foot-pathes this commonly we see, that where one hath set his foote, there soone after another taketh his steppe, a third defaceth the print of his predecessors foote, and then another doth the like. Neither is there any, who for any long time holdeth or continueth his place. And is not mans life such?

Aske (saith *Basil*) the fields and possessions, how many names they haue now changed. In former ages they were said to be such a mans, then his, afterwards anothers, now they are said to bee this mans, and in short time to come, they shall be called, I cannot tell whose possessions; and why so? Because mans life is a certaine way, wherein one succedeth and expelleth another.

Behold the seates of States and Potentates, of Emperors and Kings, how many in euery age haue aspired vnto these dignities and degrees; and when they haue attained them, after much trauell, labour and waiting, in short time they are compelled to giue way to their successors, before they haue well warmed their seats.

Yesterday one raigned, to day he is dead, & another possesseth his roome and throne; to morrow this man shall die, and another shall sit in his seat. None as yet could therein sit fast, they all play this part, as on a stage, they ascend, they sit, they salute, they descend, and sodainly are gone.

The Apostle *Paul* in respect of the celeritie and swiftnesse of life, compareth it to a race. What is our life, saith Saint *Augustine*, but a certaine running to death? Our life while

1. Cor. 9. 24.

it increaseth, decreaseth, our life is dying, our death is liuing. The traoueller, the longer he goeth on his iourney, the nigher he is to his iourneyes end; the children of Israel, the longer they wandred from Egypt, the nigher they were to the promised land: so euery mortall man, the longer he liueth, the nigher he is to his iourneyes end. *Death, Time and Tide* stay for no man. No bridle so strong, that can keepe in our galloping daies. He that runneth in a race, neuer stayeth til he come at the end therof, so euery mortall wight (will he, nill he) neuer stayeth, till death the end of his race stayeth him.

The mirrour of patience (*Iob* by name) compareth the race of man to the swift daies of a poste, saying, *My dayes are swifter then a poste, yea swifter then a weauers shittle, they are as the motion of the swiftest shippe in the sea, and as the Eagle that flieth fast to her prey.* The Apostle *Peter* compareth our time to a Tent or Tabernacle pitched in the field, soone vp, soone downe. *Our yeares are spent* (saith the Psalmist) *as a tale that is told, yea our life is quickly cut off, and wee are soone gone.*

Dauid a little before his death, offering with his Princes for the building of the Temple, freely confesseth that they were strangers vpon earth, as all their forefathers were, their daies like a shadow, and that heere was no abiding for them.

The Prophet *Esay* rebuking and checking mans forgetfulnesse, doth crie out and say, *All flesh is grasse, and all the goodnesse thereof as the flower of the field, the grasse withereth, the flower fadeth, because the Spirit of the Lord bloweth vpon it, surely the people is grasse: the yong grasse as the olde, and flourishing as a flower. Grasse growes soone, and soone decays.* The poore, who in respect of their bale condition in this world, are compared to the grasse: the noble and rich in respect of their fresh and flourishing shew, are resembled vnto the flower: to both which sorts, noble and ignoble, rich and poore, there is no difference in death, vnlesse (as *Ambrose* saith) the body of the rich being pampered with ryot

Iob 9.25.

Iob 7.6.

Iob 9.26.

2.Pet. 1.14.

Psal 90.9.10.

1.Chro. 29.15.

Isa. 40.6.7.

ryot and varietie of meates, shall yeeld the more loathsome smell.

The grasse and the flower are made by many meanes to wither, and wee by many more meanes are brought to our end. The flower of the field, may bee by such as passe by, willingly plucked vp, or negligently troden on, an hungrie beast may deuoure it, a worme may eat it, or make it to wither, as it did the goard of *Ionas*. The winde may blow it downe, the lightning may burne it, the Sunne may scorch it, or at least-wile the nipping winter will marre it. The like may be said of vs; hunger may famish vs, abundance of meat and drinke may quench our naturall heate with surfetting and drunkenness, the ayre can infect vs, the water can poison vs, the fire can burne vs, the beasts can deuoure vs, wars can dispatch vs, plagues can consume vs, diseases can kill vs, and a thousand other things can destroy vs. For *Alexander the Great* was poisoned by his owne Taster. *Antiochus* of *Syria* was poisoned by his owne Queene *Laodicea*, for that he loued King *Ptolomens* sister. By fire the Emperour *Valentine* was burned by the Goathes. *Aetius*, King of *Lydia*, was hanged by his owne subiects. *Diomedes* King of *Thrace* was deuoured of wilde beasts. *Cleopatra* Queene of *Egypt* was stung to death by Serpents. *Diogenes* was deuoured with dogges. *Basilus* Emperour of *Macedon* was killed by a Hart. *Anacris* died in eating of an egge; the Emperour *Fredericke*, going to *Ierusalem*, was drowned. Queene *Sisigambis*, King *Darius* his mother, died of hunger. *Pyrrhus*, King of *Epirus*, was slaine with a tyle-stone. *Fabian*, a Senator, was choaked with haire. Pope *Adrian* was choaked with a flye, getting into his throte. *Iulius Cesar*, Emperour of *Rome*, was murdered in the Senate-house. *Tullius Hostilius* was slaine with a thunder-bolt. *Herod* was deuoured of wormes. And if none of these, yet old age will arrest vs; for yong haire doe soone turne gray, and a fine youth is soone metamorphosed into crooked old age, which is the champio of death, who neuer graped with

Ion. 4. 7.

Acts 12. 23.

Esa. 64. 6.

any but at length threw them into the dust, which sheweth the comparison of the Prophet to be most excellent, without comparison, that all flesh is grasse, and the best of vs but as the flower of the field, this day flourishing, to morrow fading. *And we all doe fade as a leafe*, saith the prophet *Esay* in another place.

Iam. 4. 14.

Saint *James* compareth our life to a vapor that appeareth for a little while and afterward vanisheth away. Can any thing be spoken more plainely to set forth our mortalitie? As a vapour, a mist, a thin watery, and aieri substance, which a small puffe of winde may disperse, or the heat of the sunne dissolue.

Psal. 37. 20.

Psal. 109. 23.

Now vnto this if our life may be resembled, then as a vapor is but for one morning or euening at the most, so our life is but a moment for a very short time. Again *Danid* compares it to smoake, because it is corruptible; to a grasshopper because it hath but a small continuance. Nay he saith, *man is like a thing of naught, and lesse then nothing.*

Psal. 144. 4.

Gen. 4. 7. 9.

2 Tim. 4. 7.

Jacob calleth it a pilgrimage, *Paul*, a course. A pilgrimage hath a full poynt; a course a stop, and our life an end.

By all which places of scripture wee see that the spirit of God to set forth the frailtie and breuitie of our life compareth it (as we haue heard) to things of shortest continuance, as to the weauers shittle, which he taketh, and presently casteth it out of his hands againe, to the winde which is very swift, for *the winde bloweth* (saith our Saviour,) *where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whether it goeth*; to a post which stayeth not long in a place; to a flower which quicklie withereth; to a shadowe which soone vanisheth; to a thought, which is swiftest of all the rest; so fraile is our estate, so transitorie our life, so short are our dayes, and vncertaine, that as sone as we be borne, we begin to dye.

The breuity and vanitie of our life was so noted of the Heathen men themselves; which made the *Egiptians* compare it to an Inne, where lodging for a night, we are gone.

Pindarus

Pindarus and *Basil* compare this life to a dreame, wherein are pleasing and displeasing shewes, but at our awaking, are all gone. Man (saith *Pindarus*) is to be compared to the dreame of a shadow. *Sophocles*, to a shadowe. *Homer*, vnto leaues, that bud, grow out, decay, & blow away. *Pythagoras* to a stage-play. *Aristotle*, to a beast called *Ephemerus*, which is neuer but one day old. And many such comparisons wee finde both in sacred, and humane histories, poynting out the shortnes and vncertainty of mans life. For dreames are but momentarie fantasies of a disturbed braine, for a dreame (saith the Preacher) *cometh of the multitude of busines*. A shadowe is a shew and not substance. A play is but the handling of some stately or base part for an houre, then comes the Epilogue and ends all; euen so our life is but a dreame to be thought vpon, a shadow to be looked vpon, and a play to be acted. As therefore dreames are forgotten, shadowes do vanish, and playes haue their conclusion, so our liues haue their limits, and bounds, which they cannot passe. For God that hath numbred the haire of our head, hath numbred our yeares and dayes also that we cannot passe them.

Ecd. 5. 3.

Mat. 10. 30.

Life is nothing else (saith the heathen Philosopher) but a glew which fasteneth soule and body together, which proceedeth of the temperament, whereof the body is made; It passeth away as a trace of a cloud, and as a bird that flyeth through through the ayre, and as an arrow that is shot. Our life is nothing but a little breath, and how easie is it for God to take away our weake life, when weake man by stopping of our breath is able sodainly and most certainly to send vs to our dust?

Therefore the Prophet saith, *thou hidest thy face and they are troubled, when thou takest away their breath, they die and turne to their dust*. Our life it selfe is not giuen vs in perpetuity, but lent vs for a time; for mans spirit is but borrowed. The wise man calleth it a very debt which a man doth owe to yeeld vnto death. Therefore we vsually speake (and well too) I owe God a death; for euery mans death is foreseene

Psal. 104. 29.

Wis. 15. 8. 16.

and appoynted in Gods eternall decree with all the circumstances thereof.

Psal. 37. 20.

The Prophet *David* compareth our life to the fat of Lambes, which wasteth away in the roasting; and to a new coate, which is soone waxed old, and eaten with moths. *Iob*, to the burning of a candle, which in the end commeth into the socket, and annoyeth, and then euery one cryeth, put it out. What thing else is mans life but a bubble, vp with the water, and downe with the winde?

Iob. 8. 14.

Again the life of man is compared to a cobweb, for as the spider is occupied all his life time, in weauing of cobwebs, and draweth those threds out of his owne bowels, wherewith he knitteth his nets to catch flies, and often times it commeth to passe when the spider suspecteth none ill, a seruant going about to make cleane the house, sweepeth downe the cobweb, and the spider together, and throwes them into the fire; euen so the most part of men consume their whole time, and spend all their wit, strength, and labor to haue their nets, and bayts in a readines, with which they may catch the flies of honors, riches, preferment, and when they glory in the multitude of flies which they haue taken, and promise to themselves rest in time to come, and will say with the couetous rich man in the gospel. *Soule thou hast much honor, goods, and possessions laid up for many yeares: live therefore at ease, eat, drinke and take thy pastime.* But behold God will say to him. *O foole, this night will they fetch away thy soule from thee.* For death Gods seruant, and handmaide will be present with the broome of diuers sickneses, diseases and greifes, and will sweep them away, and so the worke together with the workmaster in a moment of time do perish, and then whose shall these things be which thou hast provided?

Luk. 12. 19.

Our life by an antient father is said to be more fraile, and brittle then a glasse, for a glasse with good keeping may abide and continue a long time without breaking, but so cannot man be kept from death with all the preseruatiues and good keeping.

DIVISION I. The certaintie of death.

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ping that can be inuented by the art, skill and learning of the best, & most cunning Physitions in the world, although with the expence of all thou hast, euen with the woman in the Gospell that had an issue of blood twelue yeares, but for all this at length thou shalt dye. For in this respect as Iob saith in an other case, *They are all Physitions of no value.*

Luk. 8. 43.

As the arrow that is shot at a mark, parteth the ayre, which immediately cometh together againe, so that a man cannot know where it went through, euen so man as soone as he is borne, hasteneth as fast to his end, as the arrow to the mark, & that little time of stay is full of misery & trouble, & therefore may rightly be called, as before, a pilgrimage, in which is vncertainty a flower in which is mutability, a house of clay in which is misery, a weauers shittle in which is volubility, to a shepheards tent in which is variety, to a ship on the sea in which is celerity, to smoak which is vāity, to a thought whereof we haue a thousand in a day, to a dreame whereof we haue many in one night, to vanity which is nothing in it selfe, & to nothing, which hath no being in the world. For the time past is nothing, the time to come is vncertaine, the time present is but a moment, O life not alive but a death, to be called and accounted rather death then life, because it is accompanied not onely with death, but with the very shadow of death, that is, with many miseries, afflictions & calamities of this life, a liuing death, a dying life deseruing rather to be called a true death, then the shadow of death, a shadow of life, then a true life. For the time which we haue liued is now no more in the essence of our life, for now our infancy and childhood liueth not, and that wherein we liue, which is but the present time, is so short & fleeting that it cannot be circumscribed, *Instant est, momentum est, ictus oculi est.* It is an instant, a moment, the twinckling of an eye. Our life is a poynt, and lesse then a poynt, a figure of one, to which wee can adde no cipher, it is but the least peece of time, that may be measured out, a moment and lesse then a moment. And yet if we vse this moment well, wee may get eternitie, which

Iob. 13. 4.

is

is of greatest moment. I am not eternitie (saith one) but a man, a little part of the whole, as an hower is of the day. Like an hower I came, and I must depart like an hower.

Mat. 24. 12.

2 Tim. 3. 1. 2. 3.
4. 5.

The reasons why our life is become so fraile and short are principally these; first, iniquitie now aboundeth, and more in these latter times, then in former ages. And because iniquitie shall abound (saith our Saviour Christ) the love of many shall wax cold. This know also, saith the Apostle, that in the last dayes perilous times shall come, for men shall be lovers of their owne selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, incōtinent, fierce, despisers of those that are good, traytors, heady, high minded, lovers of pleasures more then lovers of God, having a forme of Godlines, but denying the power thereof. Which must needs prouoke God to cut shorter these our dayes, then those better dayes wherein our fathers lived; who lived more simple, and in fewer sinnes then we their children do at this day.

Num. 32. 14.

Therefore it is said by Moses in the booke of Numbers. And behold yee are risen up in your fathers stead, an increase of sinfull men, so augment yet the fierce anger of the Lord toward Israel. And ye have done worse (saith the Prophet Ieremie) then your fathers.

Ier. 16. 12.
Ier. 7. 26.

Secondly our time is short, that the shortnesse thereof might moue vs not to deferre to doe good, as the manner is, seeing euen the deuill himselfe is busie, because his time is short. Therefore saith the sonne of God. We be to the inhabitants of the earth, and of the sea, for the dinell is come downe to you, having great wrath, because he knoweth he hath but a short time. Therefore the dragon was wroth with the woman, and went to make warre with the remnant of her seede which keepe the commandements of God, and haue the testimonie of Iesus Christ.

Reu. 12. 17.

Thirdly our life is as nothing, that Gods children might soone be deliuered from their burdens, and from those that oppresse them in this life, and that the wicked, the children

dren of this world, might have a shorter time to keepe in bondage, and vnder the whip of malice those poore ones who desire to sacrifice their life to God in a conscience of his seruice, and to walke in faith before him. For if mans life might now extend to the yeeres which were before the Flood, when men liued (as we haue heard) six, seuen, eight, nine hundred, and almost a thousand yeares; this cruel age in which we liue, would too long torment, and too vilely deale with Gods faithfull ones, there being no hooke of short time in the iawes of the wicked, to keepe them in feare, as now, when death is such a tyrant, and short life such a curbe vnto them, that they dare not, or cannot doe as they would. And indeed how can they doe that in their fortie, and vnder fourescore, which they might and would bee bold to doe, being men of might in their hundreds. Also how could the poore Church hold vp the head, and continue in good case, that should haue so strong and long-liued enemies to incounter with. And therefore our Sauour Christ saith in the Gospell. *Except those dayes should be shortened, there should no flesh be saved, but for the Elects sake those dayes shall be shortened. And who art thou (saith the Lord) that thou shouldst be afraid of a man that shall die, and of the sonne of man, which shall be made as grasse.*

Math. 24. 22.

Esay 51. 12.

There is no priuiledge that can preserue a man fro death; Art thou strong? and doth the conceit of thy strength lift thee vp in pride? Consider that if in might, vigor and validitie of bodie, thou didst excell *Sampson, Hercules, or Milo, or Davids* three Worthiest, when thou comest to grapple with Death, hee will quickly crush thee and cast thee into the dust. For hee will admit of no composition with thee; for Death hath feete of wooll, but armes of iron, it cometh insensible, but it hauing once taken hold, neuer loseth her prize.

2. Sam. 23. 8.

Is it for thy bewtie? These eyes of thine, which now are as bright as starres, Death will make a horror to the beholders. These cheekes of thine, wherein now the lilly and the rose

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Isa. 3. 24.

rose strive for the preheminance, Death will make pale and earthly; these corall lippes of thine, will Death change to black and wanne; this mouth of thine, which in sweetnesse yeelds a cynamom breath, will send forth the stinking savour of a Sepulchre. Therefore the Lord saith by his Prophet, *It shall come to passe, that in stead of sweete smell, there shall be a stinke, and in stead of a girdle, a rent, and in stead of well set haire, baldnesse, and in stead of a stomacher, a girding of sack-cloth, and burning in stead of beantie.*

The substance of bodily beauty consisteth in naught else but in phlegme, bloud, moisture, and gall or melancholie, which are maintained by the corruptible iuyces of meates; hereby the apples of the eyes glister, the cheekes are ruddie, and the whole face is adorned: And vnlesse they be daily moistened with such iuyce, which ascendeth out of the liuer, incontinent the skinne is dried vp, the eyes waxe hollow, all ruddinesse and bewtie depart from the visage.

Math 23. 27.

Now if thou consider what is hidden vnder that skinne which thou iudgeth so beautifull, what is shut vp within the nostrils, what in the iawes and belly, thou wilt protest that this brauery of body is nothing but a painted sepulchre, which without appeareth faire to men, but within is full of filthinesse and vncleannesse. And if thou see in a ragged cloath the phlegme and spittle that proceedeth from the bodie, thou loathest it, and wilt not touch it with the tip of thy finger, looking askew thereon. Therefore this cell and seat of phlegme, this bewtiful body will be so much altered, that a man may say, O how much is he or she changed from that they were. And hereof it is that the Wiseman saith, *Favour is deceitfull, and beantie is vaine.*

Pro. 31. 30.

But to digresse a little, dost thou make thy selfe beautiful, and art not contented with that beantie, which God thy Creator hath bestowed vpon thee? Then hearken to that excellent saying of Saint Cyprian, that weomen which aduance themselues in putting on of filke and purple, cannot lightly put on Christ: and they which colour their lockes with

with red and yellow, do prognosticate of what colour their heads shall bee in hell. and they which loue to paint themselves in this world otherwise then God hath created them, let them feare, lest when the day of the resurrection cometh, the Creator will not know them. And besides, know thou that there be aches, feauers, impostumes, swellings and mortalitie in that flesh thou so deckest, and that skin which is so bepainted with artificial complexion shall lose the beautie and it selfe. You that saile betweene heauen and earth in your foure sailed vessels, as if the ground were not good enough to be the pauement to the soales of your feet, know that one day the Earth shall set her feet on your faire neckes, and the slime of it shall de-file your sulphured bewties, dust shall fill vp the wrinkled furrowes, which age makes, and paint supplies. Your bodies were not made of the substance whereof the Angels were made, nor of the nature of stones, nor of the water, whereof the fire, ayre, water, and inferior creatures. *Remember your tribe, and your fathers poore house, and the pit whereout you were hewed. Hannibal is at the gates, death standeth at your doores; be not proud, be not madde. You must die, and then your finenesse shall be turned into filthinesse; your painted beautie and strength into putrification and rottenesse. Let him make what shew he can with his glorious adornations, let rich apparel and paintings disguise him liuing, seare-clothes, spices, balmes en-wrap him, lead and stone immure him dead, his originall mother will at last owne him for her naturall childe, and triumph ouer him with this insultation. Hee is my bowels, hee returneth to his earth.* His bodie returneth not immediatly to heauen, but to earth, nor to earth as a stranger to him, or an vknowne place; but to his earth, as one of his most familiar friends, and of oldest acquaintance. Powders, Liquors, Vnguents, Odours, Ornaments deriued from the liuing, from the dead, palpable instances, and demonstratiue ensignes of pride, and madnesse to make them seeme beautifull, such translations and borrowing of formes, that a silly country-

Esay 51.1.

Psal. 146.4.

Ier. 8. 11.
Iudg 4. 21.
Psal. 49. 14.

country-man walking in the Citie, can scarce say there goes a man, or there a woman.

Is it for thy youth? If thou thinke so, thou reckonest without thine hoste: For thy folly therin may happily cause thee to say, *Peace, peace*, till with *Sisera* thou fall into thy last sleepe of destruction, and to goe from thy house to thy graue. But who can bee ignorant that on the stage of this world, some haue longer and some shorter parts to play; and who knoweth not, though some fruits fall from the tree by a full and naturall ripenesse, that all doe not so, nay that the more part are pulled from it, and doe wither vpon it in the tender bud or yong fruit, then are suffered to tarry till they come to their perfect ripenesse and mellowing. The corne falles of it selfe, sometime is bitten in the spring, oft troden downe in the blade, but neuer failes to be cut vp in the eare when it is ripe. Some fruite is plucked violently from the tree, some drop with ripenesse all must fall, (so doe not more (without comparison) fall from the tree of time, yong, eyther violently plucked from it by a hastie death, or miserably withering vpon it by a lingring death, perishing in the bud of childhood, or bea en downe in the greene fruit of youth, then come to their full age of ripenesse, by a mellow and kindly death.

Matth. 20. 1.

Further doth not God call from his worke, some in the morning, some at noone, and some at night? For as his labourers enter into his vineyard, so they goe out, that is in such manner, and at such houres: some die in the dawning of their life, who passe but from one graue to another, some die in youth, as in the third houre, some at thirtie, and some at fiftie as in the sixt and ninth, and some very old, as in the last houre of the day. Yet more die yong then old, and more before ten, then after threescore. Besides all this, the fresh life which the yongest haue heere, is cut off, or continued by the same decree and finger of God, that the oldest and most blasted life is prolonged or finished. For say that a man had in his keeping sundrie bridle vessels, as of glasse or stone, some

some made fortie, fiftie, or threescore yeeres agoe, and some but yester day. We will agree that the vessell will soonest be broken, not that is made first, but which is first stricken, or first receiue a knocke. So for these brittle vessels of our earthly bodies, they that soonest receiue the blow of death (though but made yester day) first perish, not that were first made and haue longest liued. What then is our life, and how vaine and false is our hope of long life, seeing no man can tell who he is that shall receiue the first stroke or knocke to the destroying of this his mortall tabernacle?

In a prison where are many condemned, should some riot and forget death, because they are not first drawne out to die, or because one goes before another to execution? Shall he that commeth last, come forth pleasantly with *Agag*, and say, *Surely the bitternesse of death is past*, because we die not so soone as others? And we shall not all die at once, shall we therefore count our selues immortall? If wee bee old, wee may be sure our turne is neere, and if we be yong, it may be as neere, for they that are old may traueil long, but they that are yong may haue a shorter way home. For the short liuer runneth his race no faster then hee that liueth long; both runne alike, both make speed alike, the difference is, the first hath not so farre to runne as the latter. It is one thing to runne further, another thing to runne faster. Hee that liues long runneth further, but not a moment faster. Euery man hasteneth to death alike; though one haue a lesse way to goe then another.

Death is come vp (saith the Prophet) *into our windowes, and is entred into our Pallaces, to cut off the children from without, and the yong men from the streetes.* Seeing then this hope of living till we be old, is so vaine and deceitfull, wee should make as great hast to God at twentie, as at fourescore. When we heare a solemne knell, we say some body is departed, and why should not we thinke that the fecte of them who caried out that bodie, is at the doore readie to carry vs out also?

1. Sam. 15. 32.

Ier. 9. 21.

Acts 5. 9.

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Luke 12.20.

He was not an old man, and had much peace in his daies, to whom it was said, *O foole this night they will fetch away thy soule*; so death worketh in vs, whether we will or not. Againe, the strong constitution in a yong man perswadeth him that hee shall liue long; but no constitution in a man can enlarge his charter of life one poore houre. Indeed the good complexion of a man may be a signe of long life, but he that prolongeth our dayes on earth, he only can make vs to liue long.

Exod. 20.12.

Prou. 20.29.

Againe, the strength and beautie of youth maketh him beleue that he hath many yeeres yet to liue. Therefore the Wiseman saith, that *the glory of yong men is their strength*, but how soone is this blighted & stricken, as the faire flower of grasie with an East-winde. For beautie and strength is but a flower, which if some sicknesse strike not suddenly yet the *Autumne* of ripe yeares impaireth, and the winter of olde age killeth. And what careth death (which is indifferent to all) for a faire strong and goodly complexion? Is not a beautifull face as mortall as a foule hue? The like may be spoken of health and stature of bodie: for what are they? and of what time? In their owne nature they are fickle things, and without good vse, crosses.

For touching health, the devouring vulture of sicknesse doth after some short time wast it to nothing. Strength is common to vs with beasts; and there are many beasts exceede vs in strength.

And for our comely stature, it may as soone be brought downe to death, and as deeply bee buried in the coffin of the earth, as one of a meaner size. And further, if men haue not vsed these to Gods glory, but to pride and vaine-glorie, nor haue made them helpe to godlinesse, but haue giuen them their head to sinne; it will be said after death of such that a beautifull person, a strong yong man, a goodly tall fellow, and one that neuer knew what sicknesse meant, is gone to hell.

Therefore of beauty and her attendants, as strength, health,
and

and a goodly stature, that may be spoken, which vsually is spoken of fire and water, that they are good seruants, but ill Masters; where they are ruled they doe good seruice, but where they ouer-rule, they make foule worke.

Or is it for the greatnes? But that cannot priuiledge thee from death; for *Solomon*, who in wisdome excelled all other men, who in riches exceeded euery man, who in power as mighty as any man, and who in birth was surpassed by no man, who for his wisdome was adnired of all, for his riches beloued of all, and for his power feared of all, and honored of all for his birth; euen he (I say) could not reſtraine to confeſſe for all his wido^{me} which was angelicall, for all his riches which were innumerable, for all his power ſo maieti- call, and for all his birth, ſo regall, He I ſay could not chuſe but cry out and ſay. *I my ſelfe am a mortall man like to all and the offspring of him that was firſt made of the earth, and in my mothers wombe was faſhioned to be fleſh in the time of ten months being compacted in blood of the ſeede of man, and the pleaſure that came with ſleepe. And when I was borne I drew in the common ayre, and fell vpon the earth, which is of like nature, and the firſt voyce which I uttered was crying as all others doe. I was nurſed in ſwadling cloathes and that with care.*

If then *Salomon*, who was begotten by a King, and borne to be a King, and one whole liuing and conuerſation, before he fell to Idolatry) ſeemed rather diuine then humane, if he I ſay, were ſubieſt to ſuch imbecillity, and had no more fauour ſhewed him by nature then ſo; to what miſery and imbecility then ſhould all wee be ſubieſt, or what may wee ſay; that are made of a baſer ſtuffe, faſhioned in worſe mould and more obſcurely and poorely brought into the world? For as much weaknes and feebleneſſe in birth by nature is incident to a Prince, as to a peaſant. For ſayth *Salomon* in the ſame place, *there is no King that had any other beginning of birth, for all men haue one entrance into life, and the like going out. Did not he that made me in the wombe (ſaith Iob) make him, and did not one faſhion vs in the wombe.*

Wif. 7. 1 2. 3. 4
5. 6.

Iob 31. 15.

A certaine man desired to see *Constantine* the great; whome intentiuely beholding he cryed out. I thought *Constantine* had bene some great thing, but now I see he is nothing but a man; *Constantine* answered with thanks, thou onely hast looked on me with open and true iudging eyes.

Saint *Ambrose* saith. How far will ye great men stretch your couetise? Will ye dwell alone vpon the earth, and haue no poore man with you? Why put you out your fellow by kinde, and challenge to your selfe the possession common by kinde, in common to all, for high and lowe, rich and poore, the earth was made. Why will ye rich change proper right hereine? Kinde knoweth not riches, that bringeth forth all men poore, for we be not got with rich cloathes, and borne with gold, ne with siluer: naked he bringeth them into the world, needy of meat, and drinke, and cloathing, naked the earth taketh vs, as she naked brought vs hither. She cannot close with vs our possession in sepulcher, for kinde maketh no difference, betweene poore and rich in comaning hither, ne in going hence. All in one manner he bringeth forth, and in one manner he closeth in graue.

Who so will make difference between poore and rich, abide till they haue a little while lyen in graue, then open & looke among dead bones, who was rich, and who was poore, but if it be thus that more cloathes rot with the rich then with the poore, and that doth harme to them that are then liuing, not profiting them that be dead. And it may be that the wormes shall feede more sweetely on the rich, then on the poore. But thou wilt say (saith Saint *August.*) I am not such a one as he is, God forbid I should be so, he is base and beggerly, I am high, honorable and rich; tell me not (saith Saint *August.*) The ods of your apparell, or other externall things, but marke ye the qualitie of nature, remember the day of your birth, and the day of your death. There is no difference in the one or the other, both weake, both miserable; for all of all sorts and conditions are made of one mold, and one matter, of clay and earth, whose foundation is in the dust,

Lam. 4. 5.

Iob. 14. 20.

dust, which shalbe destroyed before the moth. It is true that as there is difference of starres, though all made of the same matter, and difference of mettals, some gold, some siluer, some lead, some tinne, but all made of one earth; and differences of vessels, some gold, some siluer, some wood, some earth and some to honor, and some to dishonor, but all made of the same mould, so are there differences of bodies, some more excellent then other, and made of purer earth; but yet all subiect to corruption, as the matter is whereof they are made. It being the body, then that dyeth, and seeth corruption, one must dye as well as an other. For as great men haue no priuiledge from error, nor protection from reproofe, for their faults blameable, so haue they no priuiledge from Death. For all men haue one entrance into the world, a like danger in life, the same necessity of death, respect cannot change nature, nor circumstance alter substance: a great man is a man, a man hath a body and a soule, both haue their diseases, which greatness can neuer diminish, but oftentimes augments. And therefore in a bodily infirmitie of some noble personages, the Physicion takes them in hand, not as noble men, but as men. Physick they must haue although with better attendance, more exquisite and costly medicines, and skilfulier Doctors then the poorer sort haue. Therefore doe they thinke because they liue better and are in better estate, and haue better meanes to preserve life then poore men, that therefore they shall liue longer; and what difference concerning death betwene a noble man and a begger, when both goe to one place. *All goe to one place*, saith the Preacher, *all are of dust, and all turne to dust againe*. When in these acts and scenes of seeming life, as at a game at chesse, the highest now vpon board may presently be lowest vnder board. And the breath in the nostrils of the rich man may as soone be stopped, and they as soone turne to the dust as other men. Deaths cold impartiall hands are vsed to strike, princes, and pefants, and make both alike.

Iob. 4. 19.

2 Tim. 2. 10.

Ecdl. 3. 10.

Psal. 49. 1. 2.

Therefore in this respect the case of the rich and poore, great and small, high and low, may be resembled to the play or game at Chesse. *Heare this therefore all ye people, giue care all yee Inhabitants of the world both low and high, rich and poore together.* For while the play indureth there is great difference in the men, greater respect had to some then to others; but whē the Check-mate is giuen, & play ended, then the men are tumbled together, and put vp into the bag, frō whence they were taken out, and the lesser men vppermost many times, there being no difference. And so it is in this world. There is great difference in men, & greater respect had to some then to others (as it is meet to be) but when death cometh (as surely it will come to all sorts) then there will be no such difference in the graue, neither doth Death know any such difference, for hee spareth none; the yong as well as the old dyeth, the Lambes skinne is brought to the market, as well as the olde Crones, the rich as well as the poore, the Prince as well as the subiect; for there is no difference in the mould, from the rich Crowne of Kings to the poore beggers crutch, from him that sitteth on a Throne of glory vnto him that is humbled in earth and ashes, from him that weareth Purple and a Crowne, vnto him that is cloathed with a linnen frocke.

Eccle. 40. 3. 4.

Reu. 20. 12.

Matth. 27. 33.

Sant *Iohn* in his vision in the booke of the Reuelation saw the dead arraigned at the barre of the great Iudge, both great and small, olde, and young. In *Golgetha* are skulls of all sizes, saith the Hebrew prouerbe. Death attendeth youth behinde, vshereth old age, and walketh before it, and it is hard at hand to all, and to all sorts. *All must grinde to greete.* Princes are old, cold and chillerie; Princes as well as others must decay and weare away.

Againe in this respect they may be resembled to Actors of a Comedy vpon a stage, wherein one acteth the part of a prince, an other of a Duke, another of an Ear'e, another of a Nobleman, another of a Gentleman, another of a Magistrate, another of a Merchant, another of a Countreyman, another of a seruant, euery one acteth a seuerall part. And so long

long as they are vpon the stage, so long there is respect (according to their parts) had one of another; but when the Comedy is ended, and the stage pulled downe, then there is no such respect had amongst them. Yea many times he that plaies the basest part is the best man. So likewise so long as men doe act sundry parts vpon the stage of this world, that is, so long as men doe liue in seuerall vocations and callings, so long there is respect had amongst them, and that worthily; but when as the comedy shalbe ended, that is, when the day of doome shall come, when as the stage of this world shalbe pulled downe, that is when the earth shalbe changed (for the earth shal neuer be brought *ad non-ens*, to nothing, but onely the corruptiue qualities shalbe consumed) then there shalbe no such respect of persons amongst men. Yea it may be that the poore man shalbe of greater respect before God then the great, rich, and mighty. Thou camest lately into the world, and hast found much, that was thy good hap; he came lately into the world, and found little, and yer his hap was not ill; nay it may be, better then thine. And what were it to haue a purple Coate, and a polluted conscience, a gay gowne and a sicke heart, a bed of gold and a diseased minde, a full chest and an empty soule, a faire face and foule affections, to glister in iewels, and to be filthy in manners, to be in grace with men, and in disgrace with God. He that hath much worlds wealth and dignity, and but a small measure of grace is inferiour to him that hath a great measure of grace, and but little, or no worlds wealth. For spirituall things among themselves admit comparison, but betweene things spirituall and earthly there is none at all. But tarry a while and nature will take away this ods. *Naked camest thou out of thy mothers wombe, and naked shalt thou retorne againe* to the earth our common mother, thou knowest not how soone. If thou wert this day as faire as *Abolon*, as sweete and lovely as *Jonathan*, as strong as *Samson*, as glorious as *Salomon*, in lesse then an hower Death will reprocue all these things of vanitie. *Vanitie of Vanities* (saith the Preacher) *all is*

Luk. 16. 15.

Iob 1. 21.

Ecd. 1. 2.

vanitie.

2 King 9. 30.

1 Sam. 17. 51.

Jud. 15. 15.

1 Sam. 10. 23.

vanitie. A little sicknes, a little head-ache, one fit of an ague, two spoonfull of phlegme distilling out of thy head into thy throte, turneth all vpside downe, and maketh a strange alteration in thee; yea God in a peece of an houre can make as strange an alteration in thee, as was in *Isebel* that proud painted-faced Queene of *Israel*, who euen now looked out at the window in much bravery, painted, frizled and curled to please the eyes of *Iehu*, and by and by she became as dung vpon the ground, and the dogs did eate her vp. And as was *Goliath* that mighty Giant, who hauing challenged and reuiled the host of the liuing God, straightway was laid vpon the ground groueling without a head.

There is nothing that can free any one from Death, no, not length of daies, nor wisdom, strength, riches, beautie, nor talnesse of stature. For if length of daies could, then the auntient Fathers and Patriarches before the flood, who liued some seuen, some eight, some nine hundred yeares and more, as before, could not haue dyed, of all whom the conclusion is still after he had liued so many yeares he dyed. If wisdom could, then King *Salomon* the wisest that euer was, who knew the nature of all simples from the very hyssop to the cedar, and therefore if any, he surely could haue preserued himselfe from death. And yet of him it is said in the end he dyed. If strength then *Sampson* who being indued with extraordinary strength at one time, slew a thousand with the iawe-bone of an Asse, had not dyed. If talnes of stature, *Saul* higher then any of the people from the shoulders vpward had not dyed. If riches, *Dives*, if beauty, *Abse- lon* had not dyed. Take a man in all his abundance of riches, treasures, greatnesse, and pleasures, flourishing in his greatest felicity, bravery, and prosperity; yea let him be (if he will) another *Policrates* of this world, what is he of himselfe, but a carkasse, a caitife, a prey to death, reioycing and laughing in this world, but yet as one that laugheth in his dreame and waketh in his sorrow, fraught full of feares and cares of minde, not knowing to day what will happen to morrow, mortall,

mortall, mutable, miserable, whose beginning is in travell, standing vncertaine, his end corruption, his body subiect to sicknesse, his soule to temptations, his good name to reproaches, his honor to blasphemie, his goods to losse, and his flesh to rottennesse. *Nabuchadnezzar* is but dust, *Alexander* ashes. Whereof should we be proud? Certaine Philosophers earnestly beholding the Tombe of *Alexander* (said one) alas yesterday he did treasure vp gold, and to day gold doth treasure vp him. Another said. Yesterday the world did not suffice him, to day ten cubits are too much. A third said, Yesterday he did command others, to day others command him. A fourth said, Yesterday he deliuered many from the graue, to day he cannot free himselfe from Death. A fift said, Yesterday he led an armie, to day an armie conducts him. A sixt said, Yesterday he did ouer-presse the earth, to day the earth suppresseth him. A seuenth said, Yesterday he made many stand in awe, to day not many repute of him. The eight said, Yesterday he was an enemy to his enemies, and a friend to his friends, to day he is equall, yea all alike to all.

Then if Monarches be so momentary, why should mortalls bee so proud? It is true that one writeth wittily of the Grammarian, of euery sonne of *Adam*, that being able to decline all other nounes in euery case, hee could decline Death in no case. There was neuer Orator so eloquent that could perswade Death to spare him, neuer Monarch so potent that could withstand him. *Nexus* the faire, *Thersites* the foule, *Zelus* the cruell, *Solyman* the magnificent, *Crassus* the rich, *Irus* the poore, *Damet* the pleasant, *Agamemnon* the Prince, all fall downe at Deaths feet. If he command, we must away; no teares, no prayers, no threatnings, no intreatings will serue the turne, so stiffe, so deafe, so inexorable is Death. There are meanes to tame the most fierce and sauage beasts, to breake the hard marble, and mollifie the Adamant, but not any one thing to mitigate Deaths rage. Fire, water, the sword, may bee resisted (saith Saint

Augustine) and Kings and kingdomes may be resisted, but when Death commeth, who can resist it? Death (saith Saint Bernard) pitieth not the poore, regardeth not the rich, feareth not the mightie, spareth not any. It is in mans power, indeed, to say vnto Death, as sometime King *Canutus* said vnto the Sea, when it began to flow. *Sea I command thee that thou touch not my feete:* but his command was bootlesse, for hee had no sooner spoken the word, but the surging waues dashed him: so may many say vnto Death, when it approacheth, I command thee not to come neere mee, but Death wil strike him notwithstanding. And no more power hath man to keepe backe Death, that it strike not, then the mightiest King on earth to keepe backe the Sea, that it flow not. The Sea will haue his fluxe, and Death will haue his course, they both keepe their old wont. Since the first diuision of waters, the Sea hath beene accustomed to ebbe and flow; who hath euer hindered it? And since the first corruption of Nature, Death hath beene accustomed to slay and destroy; who hath resisted it? Other customes haue and may be abolished; a King may command, and it is done: but what Monarch so absolute, what Emperour so potent, that can abrogate within his Dominions this custome of dying?

Nay, there is no priuiledge, no not spirituall, neither can that grace and excellent gift of holinesse and pietie, preserue a man from a naturall death (*viz.* the first death) out of no Court or Church can a man fetch a writ of protection against this Sergeant, no place will preserue, no person can bee priuiledged from it. For heere the holy and good man, the righteous and religious man, is taken from the earth and dieth. For if any should be spared, he that is begotten againe of Gods owne will by the word of truth, he that is borne againe of water and of the Spirit, and so borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God. He that is borne a new, not of mortall seed, but of immortall, by the word of God, which liueth and endureth for

Esay 57. 1.

Iames 1. 18.

Iohn 3. 5.

Ioh. 1. 13.

1. Pet. 1. 23.

for euer. A man (I say) would thinke that such (if any) should not die; and yet behold the whole generation of Gods children, they all die in their appointed time, and vndergoe death, not as a punishment, but as a tribute (as *Seneca* the Heathen man speakes) which euery man must pay for his life. The foole dies, the wise-man, the subiect, the Soueraigne. *I haue said* (saith the Psalmist) *ye are gods, and ye are all children of the most high, but ye shall die as a man, and ye Princes shall fall like others:* and so also the Prophets and holy men of God: *David* was a man after Gods owne heart, and yet he died: *Moses* saw God face to face, and yet he died: The Prophets were indued with a great measure of sanctification, yet the Prophet *Zachary* ioynes them all together in one state of mortalitie. Your Fathers, where are they? And doe the Prophets liue for euer? What say I, the Prophets? Nay Christ Iesushimselfe the Sonne of God, the onely Sonne, the Sonne in whom he was well pleased, more faithfull then *Abraham*, more righteous then *Iob*, more wise then *Salomon*, more mightie then *Samson*, more holy then *David* and all the Prophets, though hee knew no sinne in himselfe, yet for taking on him the burthen of our finnes, became subiect to the same condition of mortalitie with vs, and he died also.

Examples of other times, experience of our owne teach vs that all of all sorts die, and are gathered to their fathers, yea the dumbe and dead bodies cry this aloud vnto vs. As *Basil of Seleucia* saith of *Nonus*, he preached without words of Preaching; for euery stroake vpon the Arke was a reall Sermon of repentance, so euery corpe that wee follow and accompany to the graue, preacheth really this truth vnto vs. All the worthiest of the first times and whomsoever else the word of God hath well reported of, where are they? Are they not all dead? Doe they not all see corruption? (our Sauour Christ excepted). Are they not all gone downe into the slimie valley? Haue they not long since made their bed in the darke? None of them all (our Sauour Christ excepted)

Psal. 49. 10.
Psal. 82. 6. 7.

Zach. 1. 5.

excepted) was able to deliuer his life from the power of the graue. Art thou better then *David*, and wiser then *Salomon*? Nay, art thou greater then our Father *Abraham*, who is dead, and the Prophets which are dead? Whom makest thou thy selfe? If thou thinkest thou shouldest not die, Then surely if the holiest begotten and borne of man doe die, then all must die. And if holinesse must yeeld, then prophanenesse cannot stand out. And therefore whether holy or prophane, Iew or Greeke, bond or free, male or female, all must die. If the tender harted woman that wept for Christ, then the stony hearted men that scoffed at Christ. If those that imbalmed him, then those that buffeted him. If shee that powdered oyntment on his head, then he that spat in his face. If *Iohn* his beloued Apostle, then *Iudas* that betrayed him.

Man is a little world, the world a great man, if the great man must die, how shall the little one escape? We must not thinke much to vndergoe that, which all are entoynd vnto necessarily. Equalitie is the chiefe ground-worke of equitie, and who can complaine to be comprehended, where all are contained. For there is not a sonne of man in the cluster of mankind, but *Eodem modo & nodo, victus & victus*, is liable to that common and equal law of Dea. h. And although they die not one death for time and manner, yet for the matter and end, one death is infallible to all the sonnes of men. Lift up your eyes to the heauens (saith the Lord) and looke vpon the earth beneath, for the heauens shall vanish away like smoke, and the earth shall waxe old like a garment, and they that dwell therein shall die in like manner. But if any shall obiekt that *Enoch* and *Elias* died not. I answer, We know not. I rather thinke they did, and that *Elias* in his fiery Chariot had his body burnt, and *Enoch*, who in his yeares matched the dayes of the Sunne 365. was without paine dissolued, when God tooke his soule to heauen; or if they died not, yet (as *Origen* saith) the generall is not therefore false, because God hath dispenced in some particulers, though one or two died not, yet this is an vniuersall truth of all men to be receiued, and

Esay 51.6.

Gen. 23.24.
Hebr. 11.6.
2. King. 2.11.

DIVISION I. The certaintie of death.

59

and duely pondered. *It is appointed vnto all men that they shall once die*, from which there is no avoidance. For the Lord of life and death hath so decreed it; the decree was made in the beginning: *For dust thou art, and to dust thou shalt returne.* If it be his decree, it must needs haue a certaine effect. The decree is certaine, the event is inuincible. Our God (saith the Psalmist) *is in heauen, and hee doth what soeuer hee will.* Gods will is the deece (as saith Saint Cyprian) if he hath once willed it, it is as good as wrought. If he haue decreed it, it is as certaine as if it were done. It is heauens decree, and it cannot be reuoked.

Heb. 9. 27.

Gen. 3. 19.

Psal. 115. 3.

Dan. 6. 1.

I haue beene somewhat too tedious in this first Diuision, which is somewhat contrarie to the common prouerbe, that he should not be tedious that reades a Lecture of mortality, but because this is on the one side a matter worthy to be obserued: and on the other side, a matter too too much neglected, I haue beene somewhat the bolder to insist the longer vpon it. And therefore to conclude with my statute. *It is appointed &c.*

It is therefore a care that euery one ought to haue, *viz.* to know that they must die, and that they cannot auoid it. The decree is gone out against them, from the highest court of Parliament of the most High. What contempt were it not to take notice of it?

Euery one therefore ought to labour to number his daies, and truely to know his mortalitie, the greatest as well as the meanest, the wisest as the simplest. For if any one, then all, and if any more then other, then the greatest, for the greatest are most subiect to death. As they challenge themselves to be the finest of the common mould, so they must know, that, by that they are not exempted from the common law of Nature, and force of Gods decree. But as, the finer the mettall, or the purer the matter of any glasse or earthen vessell is, the more subiect it is to breaking, and so the daintiest bodies the soonest gone. It behoueth vs all therefore to seeke for spirituall Arithmeticke, thereby to number

ber

ber our dayes in a religious meditation of the incertainties
of the time, and the certaintie that that time will come. Let
vs therefore live to die, yea live the life of grace, that wee
may live the life of glory. And then though we must go to
the dead, yet we shall rise from the dead, and from thence-
forth live with our God out of the reach of Death for ever-
more.

The end of the first Division.

THE



THE
SECOND DIVISION,
ON THE MEDITATION
OF DEATH.



Then if Death be thus certaine, in the next place the law of reason aduisech vs to thinke of the worlds vanitie to contemne it, of death to expect it, of iudgement to auoid it, of hell to escape it, and of heauen to desire it. And thinke it not needlesse or superfluous to bee exhorted to this Meditation; that the ignorant may learne, the carelesse consider, and the forgetfull remember that they all must die. For, as Saint *Augustine* saith, nothing so recalleth a man from sinne, as the frequent remembrance of death. For the error of all men, for the most part, taketh his originall from hence, that they forget the end of their life, which they ought alwayes to haue before their eyes. And of the want of this cometh pride, ambition, vaine-glory, too much carefulnesse of the body, too much caring and caring after the things of this life. Hence also it cometh that we build Towers vpon the sand. For if wee did consider what we shall be after a few dayes, our manner of liuing would perhaps bee more humble, temperate and godly; for who would haue a high looke, and a proud stomacke, if hee did with the eyes of his minde behold what manner

Psal. 131. 1.

Phil. 3. 19.

manner of one he shortly after shall be in his graue? who would then worship his belly for a god, when he waigheth with himselfe that the same must in short time be wormes meate? who would be so in loue with money, that he would runne like a mad-man by sea and land (as it were through fire and water) if he vnderstood that he must leaue all behinde him?

If this were well thought vpon, our errors would soone be corrected, and our liues bettered. With therefore rather for a good, then a long life. It is a thing doubtlesse, worthy of euery mans best thoughts and intentions. For seeing euery man must die, and hath a course to finish, which being finished, hee must away. It is speciall wisdom to learne to know the length of his dayes, as it were the length of his lease: for as he hath vsed himselfe in his farme, he shall enter at the expiration of his time vpon a better or a worse.

1. Sam. 13. 14.

David for his learning a Prophet, for his acceptation, a man after Gods owne heart, for his authority a King, was then very studious in this knowledge, when after fasting and watching, he besought God to be instructed in it. *Lord let me know my end, and the measure of my dayes, what it is, let me know how long I haue to liue.* So *Moses*, wise in all the wisdom of Egypt and Israel, accounted faithfull in the house of God, prayed yet for this point of wisdom to be informed in it, and as well for himselfe as others. *Teach vs so to number our daies* (saith he) *that we may apply our hearts vnto wisdom*: like carefull schollers, who forsake their meat and drinke, and breake their sleepe, and are often in meditation when they beate vpon some serious subject.

Psal. 39. 4.

Act. 7. 22.

Heb. 3. 2.

Psal. 90. 12.

What thinke you it will profit a man, if by his skill in Arithmetike, hee be able to deale with euery number, and to diuide the least fractions, and neuer to thinke on the numbering of his daies with the men of God, and yet his dayes are few and euill?

What will it profit him, if by Geometrie hee bee able to take the longitude of most spacious prospects, and not be able

able to measure that which the Prophet hath measured with his spanne?

Gal. 3. 51.

What will it auaille him, if with the astronomer he be able to obserue and know the motions of the heauens, and yet haue his heart so buried in the earth, that hee cannot thinke of that which passeth away as swiftly as any motion of them all?

What profiteth it (I say) If he be able, with the Philosopher, to search out the causes of many effects, and to know the causes of many changes, as of the ebbing and flowing of the seas the increasing and wayning of the Moone, and the like, and be not able to know his owne changes, and the causes of them? Doubtlesse all this wil profit them nothing, all this knowledge will be to little purpose in the end. And vnlesse they think vpon death, they cannot apply and fashion themselves to a godly life. Yea we finde daily by experience, that the forgetfulnesse of death maketh vs applye our hearts to all kinde of folly and vanity.

The holy men in old time were wont to keepe such an account of their dayes, and so to think on death, that aboue all things they might apply their hearts vnto wisdom. So mindfull of these things was Saint *Ierome*, who saith of himselfe, that whether he did eate or drinke, or whatsoever else he did, he thought alwaies this sound of the last trumpet did euer ring in his eares. *Arise yee dead, and come to iudgement.* Which when I consider (saith he) it makes me shake and quake and not dare to commit sinne, which otherwise I should haue committed.

Likewise that ancient and reuerend father *Innocentius* the fourth, was so carefull to auoid the vengeance to come that to stirre vp all the powers and faculties of his minde, with due consideration of the vanitie of this world, the vilenesse of his nature, the shortnesse of his time, the causes of sione, and the punishment for the same, he still imagined to heare a damned soule answer his demand, as followeth, in manner of an interlocution or dialogue.

Thou

Thou dust and clay, tell me (I say) where is thy bewtie fled?
 Was it in vaine, or doth it giue thee fauour with the dead?
 Thy house so high, thy pleasures by, thy cattell more and lesse,
 Thy land so wide, thy wife beside a stranger doth possesse.
 Where is thy strength become at length, thy wit, thy noble blood,
 Thy worldly care, thy daintie faire, doe these thee any good?

The answere.

I will not faine, all is but vaine, there is no food to find,
 No wit, nor wealth, no hire, no health, no hope in grane assign'd:
 What wilt thou more? my goods in store, my land so large & wide,
 My glory gay, my braue aray, increased haue my pride.
 My pride my paine procur'd againe, my paine, my griefe, alas,
 My griefe, my griefe, without reliefe, my sexes doth surpasse.
 My wailing woe no man doth know, no tongue can balse display;
 I freeze, I frue exceedingly, alas, and well away.
 I weepe, I wayle, I faint, I faile, I stirre, I stampe, I stare,
 I dye, I dye, e'relastingly, farewell, by me beware.
 Remember thou learn'd that die thou must,
 And after come to iudgement iust.
 Behold thy selfe by me, such one was I, as thou,
 And thou in time shall be euen dust, as I am now.

And so mindefull hereof also was *Anaxagoras*; for when word was brought vnto him, that his sonne was dead, hee was not much moued with the newes, because (as he said) he knew, and had well considered, long before, that his son was mortall. For a mortall father cannot beget an immortal sonne. If they that brought vs into the world are gone out of the world themselues, wee may infallibly conclude our owne following. Hee that may say I haue a man to my father, a woman to my mother in this life, may in death say with *Iob*, *To corruption, thou art my father, to the worme, thou art my mother and my sister.*

Xerxes that mighty Monarch and Emperor of the Persians

ans, (beholding from a high place) the hugeness of his Army, in strength invincible, in quality diuers, in number infinite, in whose courage and might he had fully reposed the strength of his Kingdome, the safegard of his person, and glory of his Empire, could not refraine his eyes from teares, considering that of all this maruelous multitude which hee saw, that after one hundred yeares, there should not a man be left. And shall we that are Christians, (at least wise by name) viewing from the highest pinnacle of our conceit, our selues, our glory, magnificence and renowne, our wealth, our strength, our freinds, our health, and all our brauery, wherein we repose all our felicity and happinesse, be nothing moued with the due consideration of our Death, and with the passing away of the world, and the concupiscence thereof? Therefore saith *Martial* an antient Bishop, what haue we to doe with the delight of the world, that it should hinder vs from the meditation on Death? You may call it as you will, either pleasure, pastime, gladnesse, mirth, ioy: but in Gods dictionary it hath no such name, in the holy scripture it is otherwise called. It is called *Adams* goodlie apple, which being eaten, depriued him of paradise. *Esaus* redde broath, which being supt vp bereaued him of his birthright. *Ionathans* sweete honycombe, which being but tasted, was like to cost him his life. Thus is all the delight in the world called in Gods dictionary. It is called *Adams* apple, *Esaus* broath, *Ionathans* hony-combe. So that all this delight is no delight, or suppose it were, yet certainly it shall not giue thee the desires of thy heart.

As any solide body, though it haue neuer so faire a colour, as crimson, or cornation, or purple, or scarlet, or violet, or such like, yet alwaies the shadow of it is black, so any earthly thing, though it haue neuer so faire a shew yet alwaies the shadow of it is blacke, and the delight thou takest in it shall prooue to be grieuous in the end when thou must leaue all. Therefore *Plato* calleth it a sweete bitter thing; so likewise if we meditate on Death, it will make vs to call all these

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things

Gen. 3. 17.
Gen. 25. 30.
1 Sam. 14. 43.
Ioh. 13. 27.
Reu. 1.
Luk. 15. 16.

Cal. 6. 14.

things of the world not sweet but bitter. And it would make vs say with the Apostle, God forbid that I should delight in any thing but in the crosse and death of Christ by which the world is crucified vnto me, and I vnto the world.

But of all arithmetical rules, this is the hardest, to number our daies. Men can number their herds and droues of Oxen and sheepe, they can account the reuenues of their lands and farmes, they can with a little paines number their coyne and gaines, & yet they are perswaded that their daies are infinit and innumerable, and therefore they neuer begin to number, nor thinke on them for the which they will neuer find any leasure. Who saith not vpon the view of another; surely yonder man looketh by his countenance as if he would not liue long, yonder woman is old, her daies cannot be many? Thus we can number the dayes and yeares of others, and vtterly forget our owne. But the true wisdom of mortall men is to number their owne daies, and like skillfull Geometricians to measure all their actions, all their studies, all their cares and indeauours, all their thoughts and desires, and all their counsells by their departure out of this life (as the end whereunto they are reserued) as it were by a certaine rule, and thereunto to direct all things, and so to finish the course of our life which God hath giuen vs, that at last we may come to the hauens of eternall rest and happinesse.

What if we had dyed in the dayes of ignorance, like *Judas* that hanged himselfe before he could see the passion, resurrection, or ascension of Iesus Christ? We should then haue numbred our daies and our sinnes too. But alas how many dayes haue we spent, and yet neuer thought why one day was giuen vs? But as the old yeare went, and an other came, so we thought that a new would follow that, and so we thinke that another will follow this, and God knoweth how soone wee shall be deceiued. For so thought many of them before, who are now in their graues.

Dearely beloued, this is not to number our dayes, but to prouoke

prouoke God to shorten our dayes. I that write, you that read, and all that heare this, which of vs hath not liued twenty yeeres, yea some forty, fiftie, or more, and yet wee haue neuer seriously thought on Death, nor applyed our hearts aright vnto wisdom. O if we had learned but euery yeere one vertue, since wee were borne, we might by this time haue bene like Saints amongst men, whereas if God at this present time should call vs to iudgment, it would appeare that we had applyed our hearts, mindes, memories, hands, feete, tongues, and all our whole bodies to all kinde of sinne and wickednesse, but not applyed our selues at all to wisdom, godlinesse, vertue, and true piety.

Democritus was wont to walke amongst the graues, that he might become a right Philosopher; for true philosophie (saith *Plato*) is the meditation on death; and thou which art instructed in the true Christian Philosophie, how canst thou behold the bones of the dead, but thou must needs fall into this patheticall meditation with thy selfe. Behold these legges that haue made so many iourneyes, this head which is the receptacle of wisdom, & remembreth so many things, must shortly be as this bare skull and dry bones are. I will therefore betimes bid worldly vanities *adiou*, betake my selfe to repentance, and newnesse of life, and spend the rest of my dayes in the seruice of my God, and continuall meditation on my ende.

As the last day of our life leaueth vs, so shall that last day the day of Christs comming finde vs. How good were it therefore before we run into desperate arrerages, to cast vp our bills of accompt, and the rather because we shall be warned out of our office we know not how soone. Some Emperors amongst the heathen (as bookes say) were wont to be crowned ouer the graues, and sepulchers of dead men, to teach them by the certaine but vnknowne end of their short life, to vse their great roomes, as men that must one day be as they are, whose graues they tread vpon.

The old Saints, who liued in a continuall meditation of
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Luke 16, 2.

their short and vncertaine time, were wont alwayes like wise merchants to think of their returne homeward; and therefore tooke vp their treasure by bills of payment, not where they were, but where they would be, and meant to make their long abode, that is meant to be for euer. And the Philosophers (who saw not beyond the clouds of humane reason) whē they perceiued how much men did decline by course of yeares & wast of time, were wont to say that the life of a wise man was nothing else but a continuall meditation on death; the remembrance whereof made the world (which wee for want of this meditation so willingly embrace) vile and contemptible vnto them; and auayled greatly to guide them in all godlines. So a Christian mans life is, or should be nothing els, but a continuall meditation on death.

Ioh. 8. 23.

Ioh. 17. 14.

All that is within vs, and without vs, are so many remembrances of Death; all things crye out vnto vs that we must hence, as Christ cryed, *I am not of this world*. The apparrell which we weare vpon our backs, the meate digested and egested, and returning to putrefaction, the graues shrouding so many corpes vnder our feete, time the mother of all things, and the changeable state of times, euen winter and sommer, cold and heat, seede time and haruest, all doe crie vnto vs that wee shall weare away, and dy and corrupt. As they who were liuing are now dead, and lye in the dust, first we wax dry, then old, then cold, then sicke, then dead. So that euery thing doth serue to put vs in minde, that our bodies which wee beare about vs, are mortall; for euen on our table we haue moments of Death; for we cate not the creatures till they be dead, our garments are either the skinnies or excrements of dead beasts; we often follow the dead corpes to the graue, and often walke over their bodies, and in Churches & Church-yards, especially men that doe vse to walke there, shall doe well to remember that they tread vpon the dead, and others shortly must tread vpon them.

Moreouer in great Citties wee haue almost euery day
Death

Death rung in our eares, the deadly bell telleth vs, that dust wee are, and to dust wee must gos againe. To this perhaps the old Oracle hath reference, of whom the Philosopher *Zeno* (being desirous to chuse the most honest and best rule for the direction of this life) demaunded as the manner then was, his opinion therein, and receiued this answer. *That if he would frame the course of his life aright, he should vse the commerce & society of the dead.* And the Church-yards which are the howses of Christians, and as it were the chambers or beds to sleepe in. they are the places to which wee may resort to be put in minde of our mortalitie and future mutability.

But we Christians haue in stead of commerce and societie with the dead, *Moses and the Prophets* to put vs in minde of our death; and if we will not heare them, neither will we be perswaded, though one rise from the dead to tell vs of our death.

Luk. 16. 29.

Ezeck 3. 7.

Adam knew all the beasts, & called them by their names but his owne name he forgot. *Adam of earth.* What bad memories haue wee, that forget our owne names, and our selues, that we are the sonnes of men corruptible and mortall? Proud man (I say) forgets this sentence, that earth is his natie wombe, when he was borne, and that being dead, the earth is his tombe.

When we looke to the earth, it should put vs in minde, that earth we were, earth we are, and earth we shall be; the earth prouides for our necessity, and feeds vs with her fruits; neither in life nor death doth she forsake vs; while we liue, she suffers vs to make long furrowes on her back, and when we dy, her bowels are digged vp, and she receiueth vs into her bosome; here now a pit is digged seuen or eight foote long, and so as it may serue for *Alexander* the great, whom liuing, the world could not containe And how loslie soeuer men looke, death onely shewes how little their bodies are, which so small a peece of earth will containe whom before nothing would content; and therein the dead carkasse is

content to dwell, whom at his comming the wormes doe welcome, and the bones of other dead men are constrained to giue place. And in this house of oblivion and silence the carcase being woond in a sheete, and bound hand and foote, is shut vp though it neede not to haue so great labour bestowed vpon it, for it would not run away out of that prison, though the hands and feete were loose.

And now if we doe but consider a litle of the tombes of noble men and Princes, whose glory and maiestie wee haue seene when they liued here on earth, and doe behold the skill and sillie formes and shapes, which they now haue, shall wee not cry out as men amased? Is this that glory, that highnesse and excellencie. Whether now are the degrees of their waiting seruants gone? Where are their ornaments and iewels? Where is their pompe, their delicacy and nicenesse? All these things are vanished away like the smoake, and nothing is now left but dust, horror and rottennesse; such is mans body now become; yea though it were the body of an Emperor, King, or Monarch, where is now that maiestie, that excellencie, and authoritie, which it had before time, when men trembled to behold it, and might not come in presence without all reuerence and obeyfance. Where are all these things become? Were they a dreame or shadowe? After all these things the funerall is prepared, which is all that men can carry with them of their riches and kingdoms; and this also they should not haue, if in their life time they did not appoynt it for their dignitie and honor. For the Psalmist saith, *Bee not then afraid though one be made rich, or if the glorie of his house be increased: for he shall carry away nothing with him when he dye: h, neither shall his pompe follow him.* O would wee could but consider the equall necessity of dying in all, and the like putrefaction in all being dead. This would plant in our hearts true humility, if we call to minde what we are now, and what we shall be shortly. We are now in our best estate but as a dunghill couered with snowe, which vwhen Death shall dissolue, there shall nothing be seene of all

Psal. 49. 16. 17.

all our pompe and glory, but dust, rottenneſſe, and corruption. The conſideration of all which things as a dyall putteth vs in minde that we muſt all hence; when we haue runne our certaine race in an vncertaine time; the courſe whereof becauſe it ſhall be intercepted, not when we pleaſe, but when the Lord will, it is good that we be forewarned to meditate on Death, that we may be the better armed to encounter with Death when it comes.

When wee looke to the waters to ſee how ſwiftly they runne, let vs thinke, that ſo our life paſſeth; when we behold the foules flying in the ayre, whole paſſage is now ſcene, ſo is the path of our life. When we ſee the Sunne and the Moone how they haſten their courſe, euen ſo doe we. We can turne our ſelues no way, but ſomething there is which may put vs in minde of our mortality. Caſt your eye vpon your houre glaſſe, and conſider that as the hower ſo paſſeth our life. Sit in your chaire by the fire, and ſee much wood turned into ſmoake and aſhes, and ſay with the Poet. *Sic in non hominem veritur omnis homo.* So man will ſodainly become no man. See in the fields ſome graſſe comming, ſome come already, and ſome withered and gone, and confeſſe with the Prophet that *all fleſh is graſſe, and all the beautie thereof as a flower of the field*; when the ayre moues, and the winde beates in your face, remember that the breath of man is in his noſtrels, which being ſtopt his breath is gone, and that the ſtrongelt tenor of your life is but by a puffe of winde. Standing by the riuers ſide, confeſſe that as the riuer runneth, and doth not returne, ſo doth your life. As the arrow which you ſee flye in the aire, ſo ſwiftly conclude that your daies doe paſſe. Or if we be like horſe or mule without vnderſtanding to conſider this, yet I am ſure, wee cannot be ſo ſenceleſſe as to conſider that which euery dayes light preſenteth to our view. And ſurely if we goe no further then our owne ſelues, and conſider how many diſeaſes we continually carry about vs, what aches affect our bones, what heauineſſe our bodies, what dimneſſe our

Eſa 40.6.

Eſay 2.22.

Pſal. 32.9.

eyes, what deafenesse our eares, what trembling our hands, what rottennesse our teeth, what baldnesse our heads, what graynesse our haire; all and euery one of these, as so many loud a'arums would sound vnto vs, Death is neere. Or if none of these did affect vs within, yet how many thousand dangers doe daily threaten vs without, and seeme to shew vs present death: sitting on horse-back, in the slipping of one foot thy life is in danger: by an iron tooke or weapon in thine owne or thy friends hand, a mischance, and that deadly, may happen. The wilde beastes, which thou seest, are armed to thy destruction. If thou shut vp thy selfe in a garden well fenced, where nothing appears but sweete ayre, and that which is pleasant, there perhaps lurketh some dangerous or venomous Serpent. Thy house subiect to continual windes and stormes, doth threaten thee with falling on thy head. I speake not of poisonings, treasons, robberies, open violence, of which, part doe besiege vs at home, and part doe follow vs abroad. Examples tending to this purpose are infinite; whereof some haue beene mentioned before in the former Diuision: and I will produce heere some few more, thereby to put vs in minde that the same things may happen to our selues. For which cause, hardly should a moment of our life be spent without due consideration of our death.

If then we ascend the Theatre of mans life, and looke about, we shal see some to haue perished with sodaine death; *Ananias* and *Saphira*: others with griefe, *Ely*: others with ioy, *Rodius*. *Diagoras*: others with gluttony, *Domitius Afer*: others with drunkennesse, *Atilla* King of Hunnes: others with hunger, *Cleantes*: others with thirst, *Thales Milesius*: others in their lasciuious dalliances, *Cornelius Gallus*: others with ouer-watching, *M. Attilius*: others with poyson, *Phocion*, *Henry 7.* Emperour, in a feast by a Monke: some by fire from heauen, the Sodomites, *Anastacius* the Emperour an Eutichian Heretike: some by waters, *M. Marcellus*: some by Earth-quakes, *Ephasius* Bishop of Antioch: some swallowed

lowed vp quicke, *Corah*, *Dathan*, and *Abiran* : some stifled with smoake and vapours, *Catulus*: some with a fall, by slipping of their feete, *Nestorius* the Heretike : some at the disburdening of nature, *Arrius* the Heretike : some with a so-daine fall from their horse, *Philip* King of France : others killed and torne in sunder by dogs, *Heracitus* *Lucian* the Apostata : by horses, *Hyppolitus* : by Lions, *Lycus* Emperor: by Beares, two and fortie children: by Boares, *Ancas* King of Samos: by Rats, *Hato*, Bishop of Mentz, and the like. I speake nothing of others, who haue vntimely perished, some by one meanes, some by another. What shal I say then? doe so many things within vs, so many things without vs, so many about vs threaten continuall death vnto vs? Then wretched man thou art, that doest not meditate on these things, seeing thou art so neere thy death, and must certainly die.

Herodotus writeth of *Sesostris*, a King of the Egyptians, that he was carried in a Chariot drawne with foure Kings, whom he before had conquered : One of the foure casting his eyes behind, looked often vpon the wheelles of the Chariot, & was at length demanded by *Sesostris* what he meant to looke backe so often. I see (saith he) that those things which were highest in the wheele, became presently lowest, and the lowest est-soone became highest againe. I thinke vpon the inconstancie of all things. *Sesostris* hereupon aduising himselfe, waxed more milde, and deliuered the said Kings. Which Historie putteth vs in minde of our mortallitie and change.

As a birde guideth her flight with her traine, so the life of man is best directed by continuall recourse to his end. Doe we not know by Scripture, that death stealeth vpon vs, as trauell vpon a woman, or as a theefe in the night, which giueth no warning. And experience sheweth the truth of this plentifully. The rich Churle in the Gospell, that boasted of store for many yeeres, euen that very night had his soule fetched from him, when like a *Jay* he was prouning himselfe

in

Luk. 12. 19. 20.

in the boughes, hee came tumbling downe with the arrow in his side; his glasse was runne, when he thought it but new turned, & the axe was lifted vp to strike him to the ground, when he neuer dreamed of the slaughter-house.

Wee had need of monitors, of *Philips* boyes to put vs in minde of our end: not the oldest man, but thinkes he shall liue a yeere: and the yong man in the April of his age, when his breasts are full of milke, and his bones runne full of marrow, full little thinkes of the slimie valley, and that he shall shortly remaine in the heapes.

Iob 17. 14.

Certainly we dwell but in houses of clay, and *Corruption is our father, the wormes our mother and sister*. We are creatures but of a dayes life, and the foure Elements are the foure men that beare vs on their shouldersto the graue. Assure thy selfe, ere many yeares or months be past, pale Death will arrest thee, binde thee hand and foote, and carry thee whither thou wouldest not, to a land darke, as darkenesse it selfe. What then remaineth, but that thou make thy graue presently, with *Ioseph of Arimathea*, in thy garden (the place of thy delight) to put thee in minde of thy death, and mourning euery day amongst thy enticing pleasures, as if the sun of thy life were to sette at night. For time past is irreuocable, time present, momentary, and time to come, full of vncertaintie.

When thou goest to bed, and art putting off thy cloathes remember and meditate that the day commeth when thou must be as barely vnstript of all that thou hast in the world, as now thou art of thy cloathes. And when thou seest thy bed let it put thee in minde of thy graue, which is now the bed of Christ, which he hath sanctified and warmed for the bodies of his deere children to rest in; and let thy bed-cloathes represent vnto thee the mould of the earth that shall couer thee, thy sheets, thy winding sheete, thy sleepesthy death, thy waking thy resurrection, for when wee rise in the morning, we must remember thereby that we shall rise out of the graue of the earth at the last day. For all these things
apper-

appertaining to Death, yea and Death it selfe Christ Iesus hath sanctified vnto vs, by laying his blessed bodie three daies and three nights in the graue, from whence the third day he rose againe, ouercomming thereby Death it selfe, and all the difficulties thereof, and the miseries incident to the same, for vs most miserable distressed sinners.

With this key of meditation we should open the day, and shut in the night, and what befalleth others in the dust of their bodies, we must thinke will come to vs, we know not how soone in our owne dust and mortalitie here. And therefore as the third Captaine sent from the King of Israel to *Eliab* to bring him, and perceiving that the other two Captains with their fifties were deuoured with fire from heauen (at the request of *Eliab*) grew wise by their experience, and therefore fell downe, and besought fauour for him and his fiftie, so we hearing and seeing of so many fifties, yong and o'd, that in these late yeeres of mortalitie haue ended their liues in a fire of pestilence sent from the Lord, should make supplication day and night, not as that Captaine to the man of God, but as true Christians to the Man and God Christ Iesus, that our liues and deathes may be precious in his eyes. And that wee may not forget, that what is done to others may come to our selues. Againe, the meditation of Death is a most soueraigne and effectuall medicine against diseases of the soule, if we wou'd well practise the same, and app'le it to our spirituall wounds. Other medicines are auailable to some certaine and particu'ler diseases, and serue for their seuerall vses, and seldome doth one medicine profit for many diseases, though it excell *Triacle of Venice*, *Mythridatum*, or the herbe *Moly*, so much extolled by *Homer*, but onely the meditation on Death is profitable to the extirpation of all the diseases of the soule. Of this it may be said, as *Danid* said of the sword of *Goliath*, there is none to that, giue it mee, and I, by the grace of God, will bee a conquerour of vices.

As bread is necessarie for a man before al other elements
so

1. King. 1. 13.

1. Sam. 17. 9.

Eccl 7. 3.

So the serious meditation on Death, beareth the prize above all other good exercises of pietie and vertue. And surely, as wings are to the bird to fly, to the Mariners their sailes, Compasse, Pole-starre, gouernment and direction for their nauigation: to fishes their tayles and finnes to swimme, to a Chariot wheelles to carrie it, to horses hoofes, and shooes for their trauell. So necessarie is the meditation on Death, to the leading of a holy, Christian and godly life. The Wiseman saith, *Remember thy end, and thou shalt neuer doe amisse*: and *Seneca* could say, That nothing profiteth so much to keepe vs within the bounds of temperance in all our actions, as the often meditating on our short and vncertaine life.

Aptly and elegantly speaketh the golden mouthed Doctor, *John Chrysostome*, of finnes (saith hee) are borne two daughters, Sorrow and Death, but these two daughters destroy their wicked mother, as the worme which is bred in timber or cloath, doth by little and little consume the same. As the Viper killeth his Dam, and the Dam the male in conceiuing, and (as the Naturalists affirme) the biting of a Viper is cured with the ashes of a Viper; the stinging of a Scorpion with the oyle of a Scorpion; the biting of a dog with the burnt haire of a dog; as *Achilles* speare cured *Tellephus*, whom before it had wounded, the rust thereof being cast into the wound: so sinne which is more hurtfull then any Viper, or Scorpion, or other thing, hath begotten Death, which hath stung and hurt vs, and of immortall, made vs mortall, but the meditation on Death doth wound and kill sinne which begate it. The wound of this Viper, Scorpion Dogge, Speare, that is our propension and greedinesse to sinne, the ashes of this Viper, the oyle of this Scorpion, &c. that is, the remembrance and meditation on Death, doth wound and slay in vs, in as much as Sinne is the parent and author of all euill. And shall a Christian man then bee so senselesse and doltish, to intertaine and embrace sinne in his heart, which hath beene the murtherer and paricide of man-

mankinde, and will also be our destruction, vnlesse by time we banish it by often meditation on our end.

Had it not beene for sinne, Death had neuer entred into the world, and were it not for Death, sinne would neuer goe out of the world. *Basil* saith, God made not death, but we our selues, by our wicked mindes, of our owne accord, we haue drawne it on our selues, which God did not at all forbid, lest it should keepe in vs an immortall disease. For he that made heauen and earth, ayre and fire, Sun and Moone, all elements, all creatures good, surely wou'd not make him euill, for whom all these good things were made. How comes he then thus bad? The words of our royall Preacher teach vs to say, *This onely haue I found, that God hath made man upright, but hee hath sought out many inuentions. Man was created happie, but he found out trickes to make himselfe miserable.*

Eccl. 7. 29.

Theophrastus & *Aristotle* wrangled with Nature her selfe, as if in a malignant humor shee brought forth men (borne to great affaires) to be snatched away in a moment, whereas to *Rauens* and *Harts* shee granteth many ages, which can neither prize nor vse their time. But the truth is. our selues doe shorten our liues, with ryot, idlenesse, dissolutenesse, and excessse. Kingly treasures committed to euill husbands, are quickly wasted. Life is short, onely to the prodigall, of good houres.

For to speake as the truth is, and as the matter deserueth, we liue not, but linger out a few dolorous daies. So much time only wee doe liue, as is vertuously bestowed, and no more. And as *Epiphanius* brings in *Methodius* disputing with *Probus* the Originist, saith, God as the true Physitian, hath appointed Death to be a physical purgation, for the vtter rooting out and putting away of sinne, that wee may be made faultlesse and innocent; and that as a goodly golden image (saith he) sightly and seemely in all things and all parts, if it be broken and defaced, must bee new cast and framed againe, for the taking away of the blemishes and disgraces

graces of it: euen so, man, the Image of God, being maimed and disgraced by sinne, for the putting away of the disgraces, and repairing his ruines and decayes, must by the meditation on death be renewed by weakning of sinne, which is the cause of death in vs.

Luke 13.20.

As for example, if the couetous man would seriously take a view of himselfe in this glasse of the meditation on Death, then would hee not so miserably torment himselfe with carking and caring, moiling and toiling in the world, by falshood, deceit and oppression, grinding the faces of the poor, and all to get a handful of feathers, or to catch at a little smoake of vanitie, being euery houre in danger to heare this voice of the Lord. *Thou foole this night they will fetch away thy soule from thee, then whose shall these things be, which thou hast thus scraped and gathered together?* Then would they consider that death will depriue them of all their treasures, their houses which they haue builded by fraud, their rents, for which they haue made shipwracke of their soules, their fields, which they haue gotten by deceit, their siluer and gold, which they haue gotten by vsury and oppression, their life which they haue so lewdly and vnprofitably spent, making their pleasures their Paradise, and their gold their god. Then shall they perceiue their error, that they haue chosen drosse for gold, grasse for grace, rust for siluer, losse for gain, shame for honor, paine for rest, yea for heauen hell. Come also to this schoole of the meditation on Death, you drunkards, swearers, whore-mongers, blasphemers, swaggerers, prophaners of Gods Sabbathes, and all carnall, riotous and vngodly liuers, small pleasures would you take in these vices, nay, soone would yee leaue and forsake them, if you would giue your selues to this meditation.

The ancient Egyptians well knew the force of this medicine, who in the midst of their mirth at their solemne Feasts, were wont to haue the image of Death brought in and laid before them, with these words; *Hoc intuens epulare*: beholding this Image, eate and drinke, but within the bounds

bounds of temperance; for you must all be as this dead car-casse is, wheresoeuer yee goe. But if we carry not with vs the vglie picture of Death, yet let vs carry in our hearts the true picture of our Death, and then this meditation will correct and amend these vices in vs. It is written of those Philosophers, called *Brackmani* that they were so much given to thinke vpon their end that they had their graues alwaies open before their gates, that both going out and comming in they might alwaies be mindfull of their Death and latter end.

Dionysius the tyrant caused his notable flatterer *Damocles* (who affirmed the life of a King to be most happie) to be set in his regall Throne in state'y robes and all Princely cheere, and dainty fare before him, and a naked sword tyed but with a horse-haire to hang ouer his head, menacing him Death. Could this Parasite (thinke you) take any delight in this princely fare and pompe? No verily, but as if he had sat amongst the greatest haggies of hell, he durst not once touch the dainty dishes before him; and shall not the meditation on Death either present or hard at hand, and the sword of the wrathfull Iudge drawne and hanging ouer thine head re-straine thee from immoderate and superfluous eating and drinking.

It is recorded also of a certaine King whose minde was so fixed in the deepe meditation on Death, that thereby hee became more sober and modest in all his actions, who being incited by his Iester or Parasite to be merry, banquet and carowse; hee commanded his Parasite to be set on a seate made with rotten wood, fire to be put vnder, and a sword to hang ouer his head, and also princely dishes to be set before him, and willed him to eat, drinke and be merry, but this stomacke would not serue him so much as to tast one of these dainty dishes; and wilt thou O drunkard or glutton sinne in excessse, and make thy belly thy God, who sitteth vpon a rotten body, with the fire of naturall heat continually deuouring within it, which the fire of the elementarie qualities

qualities on euery side disturbeth, hauing the *Etna* of hell beneath, and the sword of Gods wrath aboue.

Even thus standeth our case; a certaine diuine writer vseth this comparison. A poore traveller pursued by an Vnicorne, by chance in his flight, slippes or fallcs into the side of a deepe pit or dungeon, which is full of cruell serpents, and in his fall catcheth hold by one small twig of the arme of a tree. As hee thus hangeth, looking downeward, hee seeth two wormes gnawing at the roote of the tree, and looking vpward he sees an hieue of sweete hony, which makes him to climbe vp vnto it, and to sit and feede vpon it. While he thus feedeth himselfe, and becommeth secure and carelesse of what may come, the Vnicorne being hunger-bitten, and byting and brasing on other boughes, is each moment ready to crop of the twigge whereon this wretched man sitteth. Now in what wofull plight is this distressed creature? Then after this the two wormes gnawe in sunder the roote of the tree, which falling downe, both man and tree fall into the bottom of that deepe pit. This hungry Vnicorne is swift death, the poore traueiler that flyeth is euery sonne of *Adam*, the pit ouer which he hangeth is hell, the arme of the tree and slender twigge is his fraile and short life, those two wormes are the wormes of conscience, which day and night without intermission consume the same, the hieue of hony is the pleasures of this world, to which while men wholly deuote themselves (not remembring their last end) the roote of the tree, that is the temporall life is spent, and they fall without redemption into the pit and gulfe of hell. If thou thus seriously ponder this thy vnstable estate, I suppose thou wilt take little pleasure in ryot and dissolute liuing.

Giue those that are condemned to dy, *Nectar*, giue them *Ambrosia*, giue them *Manna*, the bread of Angells, and will they tast it? No, they can neither eat, drinke, laugh or sleepe, and wilt thou that art already condemned and guilke of death (perchance) this very moment to be inflicted vpon thee

thee, securely addi& thy selfe to drunkenness, gluttonie, excess, and to al manner of riotous and intemperate living? Remember rather the rich glutton in the Gospell, who after he had pampered his body all the dayes of his life, in the end Death made him a fat dish for the wormes, his flesh and bones were consumed into dust, but (which was most terrible) his soule was cast into hell, the burning lake of brimstone, and at this time calleth for one drop of cold water to coole his tongue, which yet is denied him.

Luke 16.23.

What adamantine and flinty heart can thinke vpon this without relenting? I speake not here of the harmes and hurts that intemperance in meates and drinckes bringeth to the body, for meate should be vsed as oyle put into a lampe, to keepe it burning, not to quench it. And *Galen* the Prince of Physitians saith that abstinence is the whole summe or abridgement of Physicke. How then can they liue long, that liue by so many deaths, whose bellies are sepulchers of lusts, and very gulfes and sinckes of the shambles, to their owne destruction? For as he that allowes lesse to his body then he owes to his body, kils his friend, so hee that giues more to his body then he owes to his body, nourisheth his enemy. If the glutton did remember that God is able to come against him, yea at the very disburdening of nature, he would not make his kitchen his Church, gormandizing his Chamberlaine, his Table his Alter, his Cooke his Preacher, the odours of his meate his sacrifice, swearing his prayer, quaffing his repentance, and his whole life wanton fare. Did the Drunkard but remember this; that God is ready to come quickly against him, yea euen in his drunkenness, he would not rise early to follow strong drink, which doth trouble the head, ouerthrow the senses, cause the feete to reele, the tongue to stammer, the eyes to roule, and the whole fabrick of his little world to be posselt with this voluntarie madness, losse of many friends, credit and time.

Esa. 5.11.

It would make too great a volume to insist vpon all other sinnes; for the subduing wherof the meditation on Death is a

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most soueraigne remedy. Are we strangers vpon earth and is our countrey in heauen, and must we all dye? Yea verily; this necessitie the should inforce vs to aspire to our heauenly countrey; and let vs rather meete Death in our meditation, the carelessly attend it, lest we be surprized by it at vnawares.

Before thy miserable spirit resigne ouer his borrowed mansion, bethinke with thy selfe what thou art, and whether thou goest, the remembrance whereof will breede in thy heart sorrow, sorrow remorse, remorse repentance, repentance humilty, humilty godly affection, and lone to God-ward. And here assure thy selfe, that nothing in all the world can inforce a man sooner to liue soberly, righteously, and godly in this present euill life, then the due consideration of his owne infirmities, the certaine knowledge of his mortality, and the often and continuall meditation and remembrance of his last gaspe, death and dissolution, when as a man then becommeth no man. For when once he beginneth to wax sicke, and still by sicknes groweth more sickly, then doth a wretched man despaire of life, hauing onely his paine & grieve in remembrance. His heart doth quake, his minde is amazed with feare, his senses vanish quite away, his strength decayes, his carefull brest doth pant, his countenance is pale, neither willing nor able to call for mercy, his fauor out of fauor, his eares deafe, his nose loathsomely foule and sharp, his tongue furred with phlegme and choller quite flattereth and faileth, his mouth vnseemely froathing and foming, his body dyeth and rots, at length his flesh consumes, his shape, his beautie, his delicacy leaue him, and he returnes to ashes, and in stead and place of these succede filthy wormes, as one sayth elegantly.

*Next after man doe wormes succede,
then stinke in his degree,
So euery man to no man must
returne by Gods decree.*

Behold here a spectacle both strange and dreadfull, and assure

assure thy selfe that there is neither skill nor meanes of art nor any kinde of learning that can be more anaileable to quail the pride of man, conuince his malice, confound his lusts, and abate his worldly pompe, and vaine-glorious vanity, then the often remembring of these things. For in all the world there is nothing so irksome, nothing so loathsome, and vile as the carcasle of a dead man, whose sent is so tedious and infectious, that it may not lodge and continue in a house fower dayes, but must needs be cast out of doores as dung, and deeply buried in the mould, for feare of corrupting the ayre. Then blush for shame thou proud peacocke, who in death art so vile, and wormes meat, and shortly shall become most loathsome carrion.

Ioh. 11. 39.

Thinke therefore vpon these things, and thou shalt receiue great profit thereby. When the Peacocke doth behold that comely fanne and circle of the beautifull feathers of his taile, hee jetteth vp and downe in pride, beholding euery part thereof, but when he looketh downe & seeth his black feete with great misliking he vaileth his top-gallant, and seemeth to sorrow. Euen so many know by experience that when they see themselues to abound in wealth and honor, they glory much & are highly conceited of themselues, they draw plots, and appoynt much for themselues to performe for many yeares to come. This yeare (say they) we will beare this office, and the next yeare that, afterward we shall haue the rule of such a prouince, then wee will build a pallace in such a Citty, whereunto wee will adioyne such gardens of pleasure, and such vineyards, and the like. And thus they make a very large reckoning before hand with the rich man in the Gospell. Who if they did but once behold their feete, that is, if they did but see how fast they stoope toward death, and considered the shortnesse of their life, so fraile, so inconstant and transitorie, and vpon Death so black and vgly, how soone would they let fall their proud plumes, forsake their arrogancy, and change their purposes, their manners, their mindes, their liues? In that they tend and hasten as fast as

Luk. 12. 16.

they can to death, some at one miles end, some at two, some at three, and some when they haue gone a little further. And thus it commeth to passe that some are taken out of this life sooner, and some tarry a little longer. Abhorre therefore thy haughtines, auoid thy vanities, leaue off thy lusts, & amend thy life. For he that is godly wise vieweth his death present, and by the meditation and remembrance thereof he armeth himselfe to amend.

If the greatest man in the world doe in a holy meditation strip himselfe out of his robes and ornaments of state, and haue the scanning of this one poynt often in his minde; hence I must, as great as I am, and whether then? Like men who traueilling, no sooner come to their lodging, but they are talking of their next Inne, the debating of this question in the minde would bring forth most excellent fruite; and so likewise if euery man would thus meditate and reason, I must remoue, and whither then? Hell is my desert, how shall I escape it? Heauen is the onely place I desire to goe to, how shall I come to it? And thus one good meditation and thought would make way for another, and so lead vs on by degrees vnto the kingdome of God.

Marke the life and behauiour of the wicked to auoid their steps, and of the godly to prouoke thy selfe to a holy imitation of the like course; as a thing best pleasing to God. It is one way whereby wee honor those that are departed in the faith, when wee resemble them in those heauenly graces, which (like the stars of heauen) did shine within them, while they were aliue. Mark also their death with like diligence, & think seriously vpon thy owne death, how thou must shortly dye and lie downe in the dust, and part with whatsoever delight thou doest here enioy, that this may breede in thee a contempt of the world, and a longing after a better life.

Gregory said that the life of a wise man must be a continuall meditation on Death, and he onely is euer carefull to doe well, who is euer thinking on his last end.

It were good that Christians, which tender their saluati-
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on, would among so many houres of the day as they mispend in idie, vaine and wandring thoughts, talke, play or fruitlesse exercise, imploy but an houre of the day, after the example of a holy man, in reading, meditating and pondering of one little booke (*trium foliorum*) but of three leaues, which I wil commit to your Christian cōsideration. I have read of a certaine holy man, who at first had led a dissolute life, and chancing on a time into the company of an honest godly man, he in short time so wrought by his holy perswasions with his affections (such is the force of godly societie) that he waterly renounced his former course of life, and gaue himselfe to a more priuate, austere, moderate and secluse kinde of liuing; the cause whereof being demanded by one of his former companions, who would haue drawne him (such is the nature of euill company) to his vsuall riot, hee answered, that as yet he was so busied in reading and meditating on a little booke, which was but of three leaues, that he had no leisure so much as to think of any other businesse: and being asked againe, a long time after, whether hee had read ouer these three leaues; he did reply, that these three leaues were of three seuerall colours, red, white, and black, which contained so many misteries, that the more he meditated thereon, the more sweetnesse he alwayes found, so that he had deuoted himselfe to reade therein all the daies of his life. In the first leafe, which is red, I meditate (quoth he) on the Passion of my Lord and Sauour Iesus Christ, and of his precious bloud shed for a ransome of my sinnes, and the sinnes of all his Elect, without which we had been all bondslaves to Satan, and fiewell for hell fire. In the white leafe, I cheere vp my spirit with the comfortable consideration of the vnspeakable ioyes of the heauenly Kingdome, purchased by the bloud of my Lord and Sauour Iesus Christ, a great motiue of thankfulness. In the third leafe, which is blacke, I meditate vpon the horrible and perpetuall torments of Hell for the wicked and reprobate prouided and kept in store; who, if they behold the heauens, from thence they

they are iustly banished for their sinnes: If they looke vpon the earth, there are they imprisoned; on the right hand they haue the Saints, whose steps they haue not rightly followed; on the left hand the wicked, whose course they haue ensued; before them, they haue Death ready to arrest them; behind them, their wicked life ready to accuse them; aboue them, Gods iustice ready to condemne them; and vnder them, Hell-fire, readie to deuoure them. From which the godly are freed by the death of Iesus Christ.

This booke of three leaues, if we would alwayes carrie in our hearts, and meditate often therein, assuredly great would be the benefit which we should make thereby to re-
straine our thoughts, words and actions, within the bounds and limits of the feare of God.

1. Sam. 24. 10.
11.

But we are, on the other side, so busied like *Nabal*, about white earth, and red earth, and blacke earth, in gathering and scraping of transitory trash, and in vncharitablenesse, and so deuoted vnto fleshly pleasures and deceitful vanities, and spending our houres like *Domitian*, in hunting of flyes, others like little children, in catching of Butterflies, and playing with feathers; the rest like fooles, in toyes and leasings, that we haue not leasure at all to reade and meditate on that booke of three leaues, nor to thinke on death. And so on the sudden the sunne of our pleasure seteth, the day of our life doth end, the night of our death commeth, and we chop into the earth before we be aware, like a man walking in a greene field couered with snow, not seeing the way, runneth on, and suddenly falles into a pit.

Lam. 1. 9.

When the Prophet *Jeremie* had remembered all the calamities and sinnes of the Iewes, at the last he imputed all to this *Shee remembered not her end*: so if I may iudge why naturall and carnall men care for nothing but their pompe, their honor and dignitie: why couetous men care not for any thing, but their golden gaine: why voluptuous Epicures care for nothing but their pleasures and Delicates (whose posie is, that Death hath nothing to do with them) I may
say.

say with *Jeremiah*, *They remember not their end*: And with *Esay*, *Thou diddest not lay these things to thy heart, nor diddest remember the latter end of it. O that they were wise (saith Moses) that they understood this, that they would consider their latter end, or that wee did conceive the happinesse and felicitie of our end*; and this we should doe, if we would thus meditate in this sort on our end.

Esay 47.7.

Deut. 32.29.

When *Salomon* hath spoken of all the vanities of man, at last he opposeth this *Memorandum*, as a couterpoyse against them all. *Remember that for all these things thou shalt come to iudgement.* As if he should haue said, men would neuer speak as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded that their thoughts, words and deeds should come to iudgement. For surely, if a man could perswade himselfe that this day were his last day (as God knoweth it may bee) hee would not deferre this meditation on Death; If he could thinke that the meate now in eating, is his last meate, or his drinke now in drinking, his last drinke, he would not surfet, nor be drunke therewith. If he could beleue that the words which he speakes this day, shall bee the last that euer he shall speake, he would with the Prophet take heed to his wayes, that he offend not with his tongue, in lying, swearing, rayling and blaspheming.

Eccle. 11.9.

Psal. 39.1.

Pambus, one without learning, came to a certaine man to be taught a Psalme, who when he had heard this first verse of the 39. Psalme, would not suffer the next verse to bee read, saying, this verse is enough, if I could praïse it, and when his teacher blamed him, because hee saw him not in fixe moneths after, he answered, that hee had not yet done that verse. And one that knew him, many yeeres after asked him whether he had yet learned the verse; I am (saith he) fortie yeeres old, and haue not yet learned to fulfill it. Now then the harder it is to rule the tongue, the more care is to be had therein, especially seeing the words wee speake may be the last words (for ought wee know) that euer wee shall speake.

Psal. 95. 7. 8.

If he were or would be perswaded, that this were the last lesson, admonition, or sermon, that euer God would afford him for his conuersion, hee would heare it with more care, diligence and profit, then euer he had done before. Let vs therefore remember our selues whilest it is called to day, lest our meditation on Death come too late. For which of vs all can assure himselfe of life till to morrow, or what if he should liue one, two, three, foure or fise yeeres longer, or what if twentie yeeres longer, who would not liue like a godly Christian so many yeeres, for to liue in heauen with Christ for euer? Wee can be content to liue seuen yeeres Apprentise with great labour and toile, to bee instructed in some trade, that we may liue the more easily the rest of our dayes; and about this we spend our thoughts and meditations, and cannot we then be well contented to labour a little while in the matters of our saluatiō, & spend our thoughts, endeauours and meditations therein, that we may rest from all our labours for euer after in heauen.

Matth. 26. 40.

Our Saujour Christ said vnto his Disciples, when he had found them sleeping, *What, could yee not watch one houre?* And so I say vnto all men, What, can you not meditate on Death some few houres?

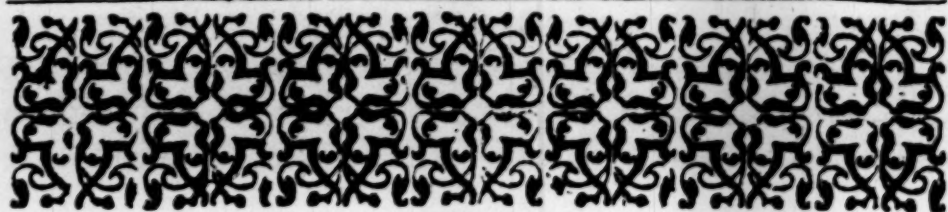
Which meditation on Death we must not make a naked discourse, or bare reading onely, but a vehement application of the minde to the thing it selfe, with an inward sence and feeling of the heart, all the distractions of our thoughts being abandoned. For meditation is an action or worke of the soule, bending it selfe often, earnestly, and orderly to think vpon a thing; and it is either of Gods word or works, and Death is one of Gods workes, euen a worke of mercy, to his elect and chosen children, but a work of iustice to the vngodly and reprobate. Therefore that thou mayest meditate profitably on Death, whereby it may proue a worke of Gods mercie vnto thee, put thy selfe humbly in the sight of God, who beholdeth thee in all thy actions, and thus present, begge of him, that all thy thoughts, words and works,

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yea and all thy meditations, may wholly be guided and directed to his glory, and thy owne saluation, and intreate thy God with heartie affections to giue thee grace that thou mayest take profit by the consideration, and the meditation of thy last end. And let vs not imitate foolish men, who looke and thinke vpon present things only, but let vs meditate on things to come; and so by the grace of God we shall bring to passe that the same houre, which to others that are inconsiderate, is the beginning of sorrowes and miseries, to vs shall be the entrance into all ioy and happinesse.

The end of the second Diuision.

THE



THE
THIRD DIVISION,
OF THE PREPARATION
FOR DEATH.



Ow by way of preparation vnto death, let vs obserue that the greatest worke we haue to finish in this world, is to die well; & they which die well die not to die, but to liue eternally. That man doth finish his daies in his best sort, that euery day esteemeth the last day of his life to be present or neere at hand, and that a man may die well, Gods word requireth a preparation for Death.

The Preparation for death is an action of a repentant sinner, whereby he makes himselfe fit and ready euery day to leaue this life, and to die well. And it is a dutie very necessarie, and of great waight and importance, to which we are tied and bound by Gods Commandement, and therefore it can in no wise bee omitted of him, that desires to make a happie and blessed end.

Wherefore this preparation is two-fold, Generall and particular. Generall preparation is that whereby a man prepares himselfe to die, through the whole course of his life. The reasons are these, *viz.*

First, Death which is certaine, is most vncertaine; I say it is certaine, because no man can auoid it: and it is vncertaine three wayes. First, in regard of the time, for no man doth know when he shall die. Secondly, in regard of the place, because no man knoweth where he shall die: and thirdly, in
regard

regard of the kind of death, for that no man knowes whether he shall die of an ordinary or extraordinary death, whether of a lingring or sodaine death, whether easie or violent. Therefore from thence it followes that we should euery day and in all places prepare our selues for death.

Indeede if wee could know when, where, and how wee should dye, the case were otherwise; but seeing we know none of all these, but are ignorant therof, therefore it stands vs greatly in hand to looke about vs to prepare our selues for our latter end.

A second reason serving further to perswade vs to the performing of this duty, is this, that the most dangerous thing in all the world to the hazard of our soules, is to neglect this preparation. It must not be put off till sicknesse, for then it will be vnfitting by reason of the paine, and of other lets and hinderances at that time. It must not be put off to bee done when we will, for it is not in the power of man, to doe this duetie at his pleasure, but when God will. *O Lord saith the Prophet) I know that the way of man is not in himselfe, it is not in man (that walketh) to direct his steps.*

Ier. 10. 23.

And againe, this late preparation, which consisteth chiefly in repentance, is seldome or neuer true: It is sicke like the partie himselfe, commonly languishing and dying together with vs. This preparation should bee voluntary (as all obedience to God ought to bee) but preparation taken vp in sicknesse is vsually constrained and extorted by the feare of hell, and other iudgements of God. For in true and sound preparation (wherein chiefly wee must repent) men must forsake all their sinnes, but in this, the sin forsakes the man, who leaues all his euill wayes only vpon this, that he is constrained, whether he will or no, to leaue the world.

Therefore ponder with thy selfe, what then thou wouldest that thou hadest done, when being neere vnto death, thou hast no more time to liue, and the same thing which thou wouldest wish thou hadest done, when thou art at the point of death, the same thing without delay doe, while thou art

art in health, that thou maist be ready euery houre to embrace the message of Death, as *Seneca* perswades. *Mors ubique nos expectat, tu si sapiens eris ubique eam expectabis*, so it shall neuer take thee at any aduantage. To this end remember *Augustus* his admonition, be afraid to live in such an estate, as thou art afraid to dy in. And pray vnto God that by his grace these things may penetrate into the bottom of thy heart, and bee there so fixed, that they may neuer bee quenched; and that from this time forward thou maist make such vse of the preaching and hearing of his holy word, of the comfortable sacraments of his Church, and all other the good meanes of thy saluation, that thou maist begin to walke now with a better conscience before him, that in the peace of a quiet conscience (after this preparation) thou maist thereby arriue at the heauen of eternall glory and happines, and say with the blessed Apostle. *Herein doe I exercise my selfe to haue alwaies a good conscience void of offence toward God and toward men.*

Act. 24. 16.

Thus then this poynt being manifest, that a generall preparation must be made, let vs now see in what manner it must be done. And for the right doing of it fīue duties must be practised in the whole course of our liues. The first is the meditation on Death; for the life of a Christian is nothing else (as was noted) at large in the second diuision; but a meditation on Death; A notable practise whereof we haue in the example of *Ioseph of Arimathea*, who made his tombe in his life time in the midst of his garden, to this end (no doubt) to put himselfe in minde daily of his death, and that in the midst of his delights and pleasant walkes, hee might be the better prepared for Death.

Mat. 27. 60.

And in this respect a decent funerall is a dutie to be performed, and a debt to be paid to the bodies of all Christians, who are the temples of the holy ghost, and members of the body of Christ, and therefore are to be laid with honor into their graues, as into howses of safe custody and beds of rest, to remaine there in peace, vntill the resurrection, to the end

1. Cor. 6. 19.
Eph. 5. 30.

end that thereby all others might be admonished to meditate hereon to prepare themselves for their end. And therefore did not onely the fathers in the old testament, but the faithfull also in the new, performe funerals for their friends departed this life. So *Abraham* performes a funeral for *Sarah*, *Isaac* and *Ismael* for *Abraham*, *Ioseph*, the Israelites and the Egyprians a most sumptuous one for *Iacob*, and all Israel at two times kept a solemne mourning thirtie dayes together for *Aaron* and *Moses*. In the new testament *Iohn* the Baptist is buried and intombed of his disciples. Our Saviour Christ by two great Counsellors. And *Stephen* is carried out to be buried by men fearing God, who made great lamentation for him. And likewise all the rest of the Patriarches and holy men of God.

This honor is to be given vnto the dead, which from the Church was deriued vnto the very gentiles with whom to violate the sepulchers of the dead, was euer accounted an hainous offence, and the place of buriall sacred. But God threatneth it is a iudgment to the wicked that they shall not be buried and lamented, and denounceth it twice as a great curse against *Iehoiakin* the sonne of *Iosiah* that hee shall bee buried as an Asse is buried, and that his dead body shall be cast out with contempt without any pompe or decencie of buriall.

It appeares also in *Ezechiel* that it was a custome in old time to enterre valiant men in their armes, to put them into their graues with weapons of warre, and to bury them with their swords vnder their heads, which thing God seemes there to threaten that his enemies shall not haue; giuing vs thereby to vnderstand that the hauing of such funerall pome and ceremonies is an honor a worldly blessing, and a gift of God of which he deprives his enemies, and therefore threatens in the next verse that they shall ly by them that are slaine with the sword, that is, shall not be honorably entered like Conquerors, but basely buried amongst the conquered.

And

Gen. 23.
Gen. 25. 9.
Gen. 50.

Num. 20. 29.
Deut. 34. 8.

Mat. 14. 12.
Mark. 15. 43.

Act. 8. 2.

Ier. 16. 4. 6.
Ier. 22. 18. 19.
Ier. 36. 30.

Ezech. 32. 27.

And although the wicked doe come to this honor of sumptuous funerals, and to be laid in costly and painted tombes and sepulchers (as it often falleth out) yet it may be said of such a one, that he which was not long since clad in silke, purple, and gold, and shined with diamonds, is now assaunted with troupes of wormes, and breathes forth intolerable sentes; while that his heire liueth pleasantly in ryot and excesse, possessing the fruite of his labours which hee himselfe neuer, or a small time enioyed. And herein his very dust and corruption doth appeare, and his ambition, and pride doth rest it selfe within this tombe; for then behold stately Sepulchers, engrauen stones, that report some famous actions, and proud titles vpon his tombe, set out with false narrations, to the end that passengers may say here lyeth a goodly stone, but a corrupted bodie.

But the vse that wee must make of all burialls and funerals for whomsoever they be, is to admonish and put vs in minde, that we must make preparation for our owne end, and for the felicitie & happines of the life to come. Which kinde of preparation is of especiall vse and brings forth many excellent fruits in the life of man. For a worldling surfeited with vanities, a proud man in the midst of his aspiring thoughts, the couetous man in the dogs-hunger of his avarice, the voluptuous man in the fury of his fornication, the enuious man in the torment of his malice, if they can be so happie as once to prepare themselves for Death in a holy meditation, into what amazement will they be brought to consider of their wondrous folly in their dangerous estate? Then pride will strike her sailes, couetousnes will be satisfied, voluptuosnesse more continent, and enuie more charitable, it will make vs say with *Abraham*, *I am but dust and ashes*; and with the holy man *Iob*, to abhor our selues, and to repent in dust and ashes.

The second dutie in this generall preparation, is that euery man must daily indeauor to take away from his owne Death the power and sting thereof. The Philistines saw by experience

Gen. 18. 27.
Iob. 42. 6.

Iudg. 16. 5.

experience that *Samson* was of great strength, and therefore they vsed meanes to know in what part of his body his strength lay, and when they found it to bee in the haire of his head, they neuer ceased practising with *Dalilab* till it was cut off, and then they had their will of him. In like manner the time will come, when we must incounter hand to hand, and grapple with cruell death; and therefore the best way is before hand, while we haue a breathing time to learne where the sting of Death (which is his strength) doth ly, which being once knowne, we must with all speed cut off his *Samsons* locks, bereaue him of his power, disarm him, and make him weake and vnable to destroy vs.

Now to finde out the way, we neede not vse the counsell of any *Dalilab*, but we haue the oracles and counsels of God, which direct vs plainely, wherein the strength and sting of Death consists, namely in our sinnes, *The sting of Death* (saith the Apostle) *is sinne*. And seeing we now know that the power and force of euery mans death doth lye in his owne sinnes, (the wages whereof is death, as the same Apostle telleth vs) and the body is to dy because of sinne, wee must therefore indeauour before Death come vpon vs, to pull out this sting, and take fro him his power & strength by humbling our selues in the time present for all our sinnes past, and by turning our selues to God for the time to come; and to labour to haue our sinnes pardoned and forgiuen by the pretious death and blood-shedding of our Saviour Iesus Christ; by which meanes, and none other, the power of Death is much rebated. For Christ dyed not to take away Death (as yet) but to change Death, not to overthrow the being of death, but to plucke out the sting of Death, not quite to stop vp the graue, but to remoue and quell the victorie of the graue. By which meanes Death cannot now sting them that haue their sinnes forgiuen, nor the graue triumph ouer them.

Death in it selfe is the way to hell vnto the wicked, but it is altered and changed vnto the children of God by grace,
and

1 Cor. 15. 56.

Rom. 6. 23.
Rom. 8. 10.

A^{cts} 12.

and is become vnto them a portall, by which the soule passeth out of the fraile body into heaven. In it selfe Death is as a Sergeant to arrest men, and bring them to iudgment, but to the elect children of God, by the Death of Christ, it is as the Angell which guided the Apostle *Peter* out of prison, and sets them at liberty, and leads them from the vale of teares into the land of righteousness; and by this meanes of a mighty and bloudie enemy, is so far forth made tractable and friendly, that wee may now with comfort encounter with Death, and preuaile, seeing now it is become a peece of our happines.

Exod. 8. 8.

A^{cts} 8. 24.

The most notorious & wicked person whē he is in dying, perchance will pray, and (with *Pharaoh*) desire others o pray for him, and will promise amendment of life with solemne protestations, that if he might liue longer, he would become a practiser of all the good duties of faith, repentance and reformation of life, although God knowes, there be too many that after recovery do with *Pharaoh* breake this promise. This therefore is a dutie which you must be carefull to doe euery day.

Num. 23. 10.

Wicked *Balaam* that false Prophet would faine dye the Death of the righteous, *Let mee (saith he) dye the death of the righteous, and let my last end bee like his;* but he by no meanes would liue the life of the righteous. But this preparation will bring thee to liue the life of the righteous, and then no doubt but thou shalt also dye the death of the righteous.

Gal. 2. 20.

The third dutie in our generall preparation, is in this life to enter into the first degree of life eternall; for eternall life and happines hath three degrees, one in this life, and that is when a man can truly say with the Apostle, *I liue, and yet not I, but Christ liueth in me, and the life which I now liue in the flesh, I liue by faith in the sonne of God, who loved me, and gaue himselfe for me;* and this all such can say as doe vnfeignedly repent, and beleeue, and that are iustified from their sinnes, sanctified against their sinnes, and haue the peace of a good conscience,

conscience, with other good gifts and graces of the holie Spirit, being the earnest peny of their saluation.

The second degree is in the end of this life, that is, when the bodie goes to the earth, from whence it came, and the soule returnes to God that gaue it, and is carried by the angels into *Abrahams bosome*.

The third degree is in the end of the world, that is, at the resurrection and last iudgement, when bodie and soule being reunited together, who were ancient louing familiers, liuing and suffering together, and from their first conuersion did draw together as sweete yoke-fellowes in the Kingdome of grace, doe now ioyntly enter together into the Kingdome of glory. So that the first of these three degrees is in this life into which we must enter. For he that will liue in eternal happinesse, must first begin in this life to rise out of the graue of sinne, in which by nature he lyes buried, and then liue in newnesse of life by grace.

The fourth dutie in our generall preparation, is to exercise and inure our selues in dying by little and little, before we come to that point that we must needs die indeed. For he that leaues this world, before the world leaue him, giues Death the hand like a welcome messenger, and departs in peace. Wherefore as they in open games of actiuitie, as running, shooting, wrestling and such like, long before hand, breath their bodies, and exercise themselves, that in the day of triall they may winne the game, &c. Euen so should wee beginne to die now while we are liuing, that we may be the better prepared for it when it shall come indeed.

But some may heere object & say, how can this be done? The Apostle Saint *Paul* doth answere it in giuing vs direction by his owne example, when he saith, *By our reioycing which wee haue in Christ Iesus our Lord, I die daily.* And doubtlesse this Apostle died daily, not only because he was often in danger of death by reason of his calling, but also because in all his dangers and troubles hee inured himselfe to die. For when men doe make the right vse of their af-

1. Cor. 15. 31.

disturbances, and doe with their might endeavour to beare them patiently, humbling themselves, as vnder the Lords chastisement and correction, then they are said to begin to die well. And he that would mortifie his greatest sinnes, must first begin to doe it in his smallest sinnes; which being once reformed, he shall with more ease be able to ouercome his master sinnes. For this is the way to keepe sione from raiging in our mortall bodies. So likewise he that would bee able to beare the crosse of all crosses, as namely death, which is the end of all crosses, must first of all learne to beare small crosses, as sicknesses, diseases, troubles, losses, pouertie and the like, which may fitly be termed little deaths, and the beginnings of the greater death; with which little deaths we must first acquaint our selues, before wee can be able to incounter with great Death. For as one well saith, *Death after the crosse is the less.*

The world is set vnto vs as a house, wherein we are but tenants at will; out of which the Lord by sicknesse and crosse giueth vs warning, and by death determineth his will, and requireth is againe at our hands, and willet vs thereby to prepare our selues for a better house; and the new house for which we are to prepare our selues is most pleasaunt, and not so fraile, ruinous and weake, as our worldly house; for the tiles doe sometimes fall off this house, the walles doe reele, the rooffe doth drop, the pillars doe leane, the foundation doth sinke; And what are these, but so many warnings of the Lord to vs to depart hence, and prepare for a better place? Therefore when thou dost perceiue thy falling haire, thy watering eyes, thy trembling hands, thy weake knees, and thy stooping bodie; what are these, but onely the citations of Death, which seemes to warne thee to prepare to packe vp, that thou maist with more ease be able to goe out of this ruinous house of thine.

It is a fable, but it hath a good mortall: A certaine man did couenant with Death that he should neuer surprize him at vnawares or sodainly, before that he had first sent a messenger

seager to him to giue him warning that shortly hee would arrest him; to which Death assented, that though he could not alwaies forbear him, yet before hee did strike him, hee would giue him warning. Vpon Deaths promise thus past, this man liued secure, spending his time in all manner of riot and excesse; and when he thought full little of Death, then came Death to take him away; with whom this man expostulating for breach of promise: Death in discharging of his fidelitie, replied, that with none, no nor those that violate all promises, had he broken promise, for (saith he) I haue sent many messenger vnto you, from time to time, to giue you warning of my comming; thou wast sixe yeares since taken with a grieuous Feuer; within these two yeeres sore troubled with Rhumes and distillations; since that, taken with the cough and paine in the head, & then troubled with the consumption of the Lungs: And did I not lately send my brother Germaine vnto thee, the drouisie sleeping disease *ueturnosum soporem*, in which thou didst lye for a while like a dead man? All these were fore-runners of my comming, to warne thee to make thy selfe ready for mee, who was neere at hand. Is there any amongst vs, that is not sometimes admonished of Deathes approaching by some of these his Apparators, that hee must shortly depart? The Poet saith truely:

Mille modis lethi miseris mors una fatigat.

*A thousand kinds, yet but one death,
Hath death, to take away our breath.*

From whence let all men learne, that haue care of their saluation, what they ought to doe, and be warie to prepare themselves for Death, before Death doth end their life. Often we ought to prepare for Death, and doe not, at last wee die indeed; and would then and cannot.

Therefore while our feete are at liberty, and before we be

Mat. 22. 12. 13.

Ephes. 4. 28.

Psal. 150. 6.

Eccl. 12. 4:

Gal. 6 10.

2. King. 3. 17.

bound hand and foot, let vs runne the way of the Lords Commandements, and while we haue tongues, and before we become speecchlesse, let vs vse our tongues well, and not suffer them to sinne. And while we haue hands and armes, and before our armes rot from our shoulders, let vs worke with our hands the things that are good, and procure things honest in the sight of all men; and while wee haue breath, before God stop our breath, let vs praise the Lord. And while we haue eares, before these daughters of singing bee abased, let vs lift vp our eares to heare the word of God, and not to vauitie.

All we therefore (saith the Apostle) haue opportunitie, to doe good vnto all men, especially to them that are of the household of faith. All this is a good preparation for death, and by our patience in suffering afflictions, it will make Death when it comes, the easier for vs, and the lesse able to afflict vs. For he that dyeth (saith one) before hee die, shall not dye when he doth die.

In a temporall building the stones must be broken, cut, hewen, and squared, ere they be fit to make vp the worke. The corne must bee cut downe, bound vp, carried into the barne, threshed, winnowed, clenfed and grinded, before it be ready for good bread. And the whirlewinde must first blow, before *Eliab* be rapt vp into heauen. And wee must be cut, hewen, and squared with a number of Deathes messengers before wee can bee made fit for the Lords building. We must be tossed with the winde and weather, before wee can arriue in the hauen of heauen. The very victualls which wee eate, must first from life be brought to the fire, and bee cleane altered in losing their propertie, from the fire to the table, from the table to the mouth; so to the stomacke, and there be concocted and digested, before they can nourish and worke their perfection in vs. Euen so Gods children must be mangled and defaced in this world, which is the mill to grinde vs the kitchin to receiue vs, and the fire to boyle, roast and bake vs, to alter the propertie from that wee

were

were at the first, that we thereby may bee made fitte to be brought to the Lordstable. For as raw flesh is wholesome meate for men, so vnmortified men bee no creatures fit for God.

By all which meanes the Lord brings vs to mortification, which be the little Deathes, that thereby we may be the better armed and prepared for the great death, when it cometh, to endure the same with more ease. For wee must learne to giue intertainment, to the Herbengers, seruants, and messengers of Death, that we may the better intertaine the Lord and Master when he cometh.

This point, that blessed martyr, Saint *Bylney*, well considered, who oftentimes before his burning and martyrdom, did put his finger into the flame of a candle, not only to make triall of his abilitie in suffering, but also to arme, strengthen, and prepare himselfe against greater torments and paines in his death, which hee did suffer with the more ease. And thus you see the fourth dutie which we must in any wise learne and remember, because otherwise wee cannot be so well able to beare and endure the pangs of death well, except we be first well schooled, nurtured, and trained vp, by inuring our selues to die through the sundrie afflictions and tria's of this life.

The fift and last duety of our generall preparation is set downe vnto vs by the Preacher, who saith, *All that thine hand shall finde to doe, doe it with all thy power.* And marke the reason, *For there is neither worke, nor inuention, nor knowledge, nor wisdom in the graue, whither thou goest.* Therefore if any man be able to doe any good seruice or office, either to the Church of God or Common-wealth, or to any publike or priuate person, let him doe it with all speed, and with all his might, lest by Death he bee preuented. He that hath care thus to spend his dayes, shall with much comfort and peace of conscience end his dayes. Thus much of the generall preparation for death.

Now followeth the perticular preparation for Death, and

this is in the time of sicknesse; and in the right and true manner of making this particuler preparation, are contained three sorts of duties: one concerning God, another mans selfe, and the third, our neighbour.

The first concerning God, is to seek to be reconciled vnto him in Christ, and by Christ, though wee haue bin long since assured of his fauour: all other duties must come after in the second place, and they are of no value or effect without this.

Touching the duties which hee is to performe to himselfe, they are two-fold, the one concerning his soule, the other his body.

The dutie concerning his soule, is, that he must arme and furnish himselfe against the immoderate feare of present death, and the reason hereof is very plaine, because how soeuer naturally men feare Death through the whole course of their lines more or lesse, yet in time of sicknesse, when death approacheth, this naturall feare bred in the bones, will most of all shew it selfe euen in such sort, as it will astonish the senses of the sicke partie. And therefore it is necessarie that we shou'd vse some meanes to strengthen our selues against the feare of Death: which meanes are of two sorts, Practise and Meditation. Practise, that the sicke man must not so much regard Death it selfe, as the benefits of God which are obtained after death. He must not fixe his minde vpon the consideration of the pangs and torments of death, but all his thoughts and affections must bee vpon that blessed estate that he is to enioy after death. He that is to swim ouer some great and deepe Riuer, must not looke downward to the violent running of the streame, but if he would pr. uent feare, hee must cast his eyes to the bancke on the further side, to the which place he is to passe: and euen so, he that drawes neere vnto death, must looke, as it were ouer the waues of death, and directly fixe the eyes of his faith vpon the eternall life and happinesse.

The meditations which serue for this purpose are principall

pally three: the first is borrowed from the speciall providence of God, namely that the Death of euery man, much more of euery child of God is not onely foreseene, but also appoynted by God. Yea the death of euery man deserued and procured by his owne sinnes, is laid vpon him by God, who in this respect may bee said to be the cause of euery mans death. The Church of *Ierusalem* confessed that nothing came to passe in the Death of Christ, but that which the foreknowledge and eternall counsell of God had appointed; therefore also the Death of euery member of Christ is foreseene and foreordained by the speciall decree and providence of God. I adde further that the very circumstances of Death, as the time, place, and manner, the beginning of the sicknesse, the continuance, the end of it, euery fit in the sicknes, and the pangs of Death are set downe particularly in the counsell of God. For vnto the Lord (saith the Psalmist) belong the issues of Death. The carefull consideration of this one point will bee a notable meanes to arme vs against all feare, distrust and impatience in the time of sicknes, as also of our Death.

Acts 4.28.

Psal. 68.20.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous, which is this, *Blessed are they that dye in the Lord, for they rest from their labours and their workes follow them*; this the Author of truth that can not lye, hath spoken.

Reue. 14.13.

Now then let a man but throughly consider this, that Death ioyned and accompanied with a reformed life hath a promise of blessednes adioyned with it, and it alone will be a sufficient meanes to stay the rage of our affections, and all immoderate feare of Death.

The third meditation, is that God hath promised his speciall, blessed and comfortable presence to his seruants in their sicknes, and at their death. And the Lord doth manifest his presence three wayes. The first is by moderating and lessening the paines and torments of sicknes and Death; and hence it comes to passe, that to many men the sorrowes

Rom. 5. 3. 4.

2 Chro. 2. 5.

Can. 2. 6.

Psal. 41. 3.

Psal. 91. 11 12.

Luk. 16. 23

and pangs of sicknes and death are nothing so greivous and troubleſome, as the croſſes and afflictions which they ſuffer in the courſe of their lives. The ſecond way of Gods preſence is by an inward and vnſpeakable comfort of his holy ſpirit (as Saint *Paul* ſaith) *We reioyce in tribulation*; but why is this reioycing? *Beecaſe* (ſaith he) *the love of God is ſhed abroad in our hearts by the holy Ghoſt, which is given vnto vs.* Again this Apoſtle hauing in grieuous ſickneſſe received the ſentence of Death, ſaith of himſelfe, that as the ſufferings of *Chriſt* did abound in him, ſo his conſolation did abound through *Chriſt*. Here then we doe ſee, that when earthlie comforts doe faile, the Lord himſelfe drawes neere vnto the bed of the ſicke, and (as it were) doth viſit them in his owne perſon, and miniſtreth vnto them from aboue reſreſhing for their ſoules, with his right hand hee holds vp their heads, and with his left hand hee imbra- ceth them; yea the Lord (ſaith the *Pſalmiſt*) *will ſtrengthen them upon the bed of languiſhing, and he will make all their beds in their ſickneſſe.*

The third meanes of Gods preſence, is the miniſterie of his good Angells. whom he hath appointed as keepers and nurſes for his ſeruants, to hold them vp and to beare them in their armes as nurſes doe their young infants and babes, and to be as a ſtrong guard vnto them againſt the diuell and his wicked Angells. And all this is obſerued eſpecially in the time of ſicknes; at which time the holy Angells are not onely preſent with the children of God to ſuccor the, but they are ready alſo to receiue their ſoules at their laſt gaspe, and carry them into *Abrahams* boſome. And thus much of the firſt dutie of a ſicke man, and the meanes to arme him againſt the feare of Death. Now followeth the ſecond dutie concerning the body, and that is, that all ſick perſons muſt be carefull to preſerue health and life, till God doe wholly take it away. Therefore we muſt referre our life and our death to the goodwill and pleaſure of the Lord. And touching this temporall life it is a pretious iewel, and as the common ſaying is,

is, life is very sweete, being given to man to this end, that he might haue some space of time, wherein he might prepare himselfe for his happie end, and vse all good meanes to attaine vnto eternall life.

In the preservation of life two things must be considered the meanes, and the right vse of the meanes. The meanes, is good and wholesome physick, which must be esteemed as an ordinance and blessing of God. We read that King *Asa* is blamed for seeking to the Physitians in the extremitie of his sicknes. Whereupon a question may rise whether it be lawfull (when necessitie or sicknes constraineth) to fly to the remedies of Physick, whereunto the answer is easie. *Asa* is not here blamed for seeking the ordinary meanes of physick, but because he sought not the Lord in his disease, but onely to the Physitians. *Is any sicke amongst you* (saith Saint James) *let him call for the elders of the Church, and let them pray over him,* and that is in the very first place before all other helpe be sought. Where the diuine ends, there the Physitian must begin, and it is a very preposterous course, that the Diuine should there begin where the Physitian makes an end; for vntill helpe be had for the soule, and sinne which is the roote of sicknesse, be cured, Physick for the body is nothing worth: therefore it is a thing much to be misliked that in all places almost the Physitian is first sent for, and comes in the beginning of the sicknes, & the Minister comes when a man is halfe dead, and is then sent for oftentimes, when the sick partie lyes drawing on and gasping for breath; as though Ministers of the Gospell in these dayes were able to worke miracles. The art of Physick therefore, nor the Physitian is here disallowed, but ouer much confidence in Physick and in the Physitian, without relying vpon God the soveraigne Physitian; without whose blessing no Physick nor potion can be auailable to the curing of any ma'adie or disease; neither can the Physitian any wayes profit the sick and diseased patient, except the Lord in mercy giue a powerfull working and operation to the medicine against the disease

2 Cor. 16. 12.

Jam. 5. 14.

disease, to predominate ouer it for the curing of the same.

The doctrine then from hence is, that the helps of physick are not to be despised, nor too much to be depended on; but our chiefest hope is to bee fixed vpon God, who as hee onely puts the soule into the body, so he onely can take it away againe when it pleaseth him. Yea these ordinary meanes which God hath appoynted, are not to be contemned or neglected, lest we seeme thereby to tempt God, especially in dangerous diseases. Hereof Iesus the son of Sirach saith, *Honor a Physitian with the honor due vnto him, for the vices which you may haue of him, for the Lord created him; for of the most high cometh healing, and he shall receiue honor of the King; the skill of the Physitian shall lift vp his head, and in the sight of great men he shall be in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhorre them. Was not the water made sweete with wood, that the vertue thereof might be knowne; and he hath giuen men skill that he might be honored in his mervellous workes. With such doth he heale men, and taketh away their paines, of such doth the Apothecary make a confection, and of his workes there is no end, and from him is peace ouer all the earth. My sonne in thy sicknes be not negligent, but pray vnto the Lord, & he will make thee whole, then giue place to the Physitian, for the Lord hath created him, let him not goe from thee, for thou hast neede of him. There is a time when in their hands there is good successe, for they shall also pray vnto the Lord, that he would prosper that which they giue for ease & remedy to prolong life. And hereof also Iesus the son of God saith, they that bee whole neede not the Physitian, but they that are sicke; which speach of our blessed Sauour commendeth that art, and the good seruice done thereby. This commendation also the Prince of Poets giueth to the Physitian, The Physitian alone (saith hee) is to be equalled with many other in honor.*

Again e whereas God did not command circumcision of children before the eight day, hee followed a rule of physick obserued

Eccle. 38. 1. 2. 3.
4. 5. 6. 7. 8. 9. 12.
13. 14.

Math. 9. 12.

Gen. 17. 12.

obserued in all ages, that the life of the childe is very vncertaine till the first seuen dayes be expired. And vpon the very same ground the Heathen men vsed not to name their children before the eight day.

2. Sam. 12. 18.

And that Physick may be wel applied to the maintenance of health, speciall care must be had for the choosing of such Physitians as are knowne to be well learned, and men of experience, as also of a good conscience, of sound religion in the profession of the Gospell of Christ, and of vpright life and conuersation.

Now touching the manner of vsing the meanes, these rules must be followed. First of all, he that is to take physick, must not onely prepare his bodie, as Physicians doe commonly prescribe, but he must also prepare his soule by humbling himselfe vnder the mercifull hand of God in his sicknesse for his sinnes; and making earnest prayers vnto him for pardon, before any medicine come in his body.

The second rule is, that when wee haue prepared our selues, and are about to v'se the physick, we must sanctifie it as wee doe our meate and drinke, by the word of God and prayer.

1. Tim. 4. 5.

The third rule is, that wee must carry in minde the right and proper end of Physicke, lest we deceiue our selues. We must not therefore thinke that Physicke serueth to preuent old age, or death it selfe; for that is impossible; neither doe we eate, drinke and sleepe, that we may neuer die; but that we may prolong our life for a few dayes and to spend those dayes in the seruice of God, preparing our selues to die. For life consists in a certaine temperature and proportion of naturall heate, and radicall moisture, which moisture being once consumed by the heate, is not by all arte reparable; and therefore Death must needs follow. But the true end of physicke is to continue and lengthen our life to his full natural period, which is, when nature which hath beene long preserved by a l possible meanes, is now wholly spent. Now this period though it cannot be lengthened by any art of

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Exod. 23. 26.

Mat. 16. 26.

Math. 5. 23. 24

Math. 6. 14. 15.

man, yet may it easily be shortened by intemperance in dyet, by gluttony, by drunkenness, by violent diseases, and such like. But care must be had to auoide all these euils, and the like, that the little lampe of corporall life may burne, till it goe out of it selfe by Gods appoyntment, and vntill God hath fulfilled the number of our dayes. And this very space of time is the day of grace and saluation. And whereas God in his iustice might haue cut vs off, and vtterly destroyed vs long before this day, yet in his great mercie he doth giue vs thus much time, that we might prepare our selues for our end. Which time when it is once spent, (which may be nearer then we are aware) if a man would redeeme it with the price of ten thousand worlds, it cannot be obtained. *For what is a man profited (saith our Sauour) if he shall gaine the whole world, and lose his soule?*

And hauing thus seene what bee the duties of the sicke man to himselfe; now let vs see what be the duties which he oweth to his neighbour. And they are two: First, the dutie of reconciliation, whereby hee is freely to forgiue all men, and to desire to bee forgiuen by all. In the old Testament when a man was to offer a Bullocke or a Lambe in sacrifice to God, *He must leane his offering at the Altar, and first goe and be reconciled to his brother, if he had ought against him, and then come and offer his gift;* much more then must this bee done, when wee are dying, to offer vp our selues, soules and bodies, as an acceptable and reasonable seruice and sacrifice to God, in forgiuing of all men. And if the partie bee absent, or will not bee reconciled, yet the sicke partie by forgiuing, hath discharged his owne conscience, and God will accept his will for the deede in such a case. *For if yee forgine men their trespasses (saith our Sauour) your heavenly Father will also forgine you; but if yee forgine not men their trespasses, neither will your Father forgine you.*

The second dutie is, that those which are Rulers and Governours of others must haue great care that they which be committed to their charge and government, may be left in
good

good estate after their death; wherein are three duties to be handled, the first of the Magistrate, the second of the Minister of the Gospell, and the third of the Master or Governour of the family.

The Magistrates dutie before his death, is to provide as farre forth as he can, for the godly and peaceable state and government of all such as are vnder his charge and government; and that is done partly by procuring the maintenance of pietie, godlinesse, and sound religion, and partly by establishing of good and wholesome lawes for their safetie, peace, and quietnesse. Whereof there are examples of the practise of these duties in Gods word. When *Moses* was an hundred and twentie yeeres old, and was not longer able to goe in and out before the people, he called them before him, and signified that the time of his departure was at hand, and therefore he tooke order for their welfare after his death. And first of all hee placed *Ioshua* ouer them, in his stead, to be their guide to the promised Land. Secondly, he gaue speciall charge to all the people, to be valiant and courageous against all their enemies, and to obey the Commandements of their God. And *Ioshua* followes the same course, for he called the people together, and telles them that the time of his death is at hand, and giues them a charge to bee courageous, and to worshippinge the true God; which being done, he ends his dayes as a worthy Captaine of the Lord. And so when King *David* was to go the way of all flesh, and lay sicke on his death-bed, he placed his owne sonne *Salomon* vpon his throne, and gaue him charge, both for the maintenance of true religion, and for the execution of ciuill iustice.

Touching the dutie of Ministers of the Gospell, when they are going out of the world, they must cast about and provide, as much as in them lies, that the Church of God, ouer which God hath made them overseers, may flourish after they are gone. An example whereof we haue in Saint *Paul*, Take heede therefore (saith he) vnto your selues, and to

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Deut. 31.1.

Ioshua 24.1.

2. King. 1.1.

Acts 20.18.19.
30.31.

all the flocke over which the holy Ghost hath made you overseers, to feed the Church of God, which hee hath purchased with his owne blood. For I know this, that after my departure shall grievous wolues enter in amongst you, not sparing the flocke. Also of your owne felues shall men arise, speaking peruerse things, to draw away disciples after them. Therefore watch, and remember that by the space of three yeeres, I ceased not to warne every one night and day with teares.

If this dutie had been well obserued and performed, there could not haue beene such abundance of errors and heresies in the Church of God, as hath beene and are at this day. But because men haue had more care to maintaine personall succession, then the right succession, which stands and consists in the wholesome word and doctrine of the Prophets and Apostles, therefore Wolues, and vnprofitable teachers haue come in'o the places and roomes of faithfull and painfull Pastors and teachers, not sparing the flocke of Christ, but haue made hauocke of the same; the Apostacie whereof hath ouerspread the face of the Church.

Thirdly, householders and masters of families, must haue great care to set their household and family in good order before they die. Which dutie the Lord himselfe, by his Prophet *Esay*, doth command that good King *Ezechiah* to performe. Thus saith the Lord, set thy house in order, for thou shalt die and not liue. And for the procuring good order in the family after death, two things are to be done. The first concerning this life, and that is touching the ordering and disposing of lands and goods. And that this may be well and wisely done, if the last will and testament be vnmade in the time of our health, (which is a great fault) it is with godly aduice and counsell to be then made in the time of sicknesse, according to the practise of ancient and worthy men. *Abraham* before his death makes his will, and giues Legacies; so did *Isaak* and *Jacob*, in whose last will and testament are contained many worthy and notable lessons, blessings and prophecies of the estate of his children. And

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Isa. 38.1.

Gen. 25.5.6.

Gen. 27.

Gen. 49.1.

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III

our Saviour Christ, when he was vpon the Crosse provided for his Mother, especially in remembring her vnto *John* his welbeloued Disciple. And indeed, this dutie of making a Will, is a matter of great consequence, for it cuts off much hatred and contention in families, and it prevents many troubles and suites in Law. It is not therefore alwaies a matter of indifferencie, which may or may not be done, as many falsely imagine, who vpon blinde and sinister respects abstaine from making their last Wills. Some, because they feare they shall die the sooner, and others for such like carnall respects; but all such are greatly deceiued; For by disposing thy worldly goods in thy will and testament, thou shalt not thereby die the more quickly, but the more quietly, and shalt thereby prevent the jarres and brawles, that otherwise when thou art gone, may arise amongst thy children, kindred and friends. And herein remember that thou partest from earthly possessions, and art going to take possession of heavenly. And in the bestowing of their possessions and goods, it must be principally vpon their wives and children. *This man* (saith God vnto *Abraham*, of *Eleazar* a stranger) *shall not bee thine heire, but the sonne which shall come forth of thine owne bowels, shall be thine heire.* Therefore it is vterly a fault in any man, to alienate his lands or goods, wholly and finally from his bloud and posteritie; it is a thing which the very law of Nature it selfe hath condemned. Againe it is vterly a fault to giue all to the eldest, and little or nothing in respect to the rest, as though the eldest were borne to be the gentleman onely, and the yonger brethren borne to beare the wallet. Yet in equity the eldest is to haue more then any of the rest, because vnto him there belongeth by the law of God, a double portion, and because Stockes and families in their persons are to bee preserued and maintained; and because also there must alwayes bee some that must bee fitted thereby, to doe some speciall seruice for the good both of Church and Common-wealth.

Iob 19.25.

Gen. 15.4.

Deu. 21.17.

In the second place, in the will there must bee prouision made

Num. 27. 1.
Num. 36. 1.

made for the godly preaching Minister, and poore of the place, and for others well deserving the same, according to euery mans abilitie, and especially for want of children, the next of kinne must be remembered in their stead.

Gen. 18. 19.

The second dutie of the gouernour and master of the family, concerneth the good of the soules of all those that are vnder their charge and gouernment. And this consisteth in teaching and instructing of them in the feare of the Lord, and to giue them charge that they may perseuere and continue in the same, after the example of faithfull *Abraham*, whom the Lord himselfe commendeth to his euerlasting praise and commendation, for the performing of this duty, as appeareth in the booke of *Genesis*, *For I know him* (saith the Lord) *that he will command his children and his household after him, that they shall keepe the way of the Lord, to doe iustice and iudgement, that the Lord may bring vpon Abraham that which he hath spoken of him.* And after the example likewise of King *Dauid*, who gaue his sonne *Salomon* on his death-bed a most excellent and solemne charge. And this dutie is also commended vnto vs in the second booke of *Esdra*s, where it is said, *Now therefore set thy house in order, &c.*

1. King. 2. 1. 2.
3. 4.

2. Esdr. 14. 13.
14. 15.

Deut. 32. 29.

Thus if masters and gouernours of families shall so carefully dispose of their estate, and giue such a godly charge to them whom they shall leaue behinde them, then they shall hereby greatly honor God dying, as well as liuing. *O that they were wise* (saith *Moses*) *that they vnderstood this, that they would consider, and prudently provide for their latter end.* Wherin foure things are commended vnto vs, to wit, knowledge, vnderstanding, wisdom and prouidence: whereby it is apparant that God would haue vs to know, vnderstand and wisely provide for our end. But first to know; what? This our life to be both short and dangerous, stuffed with miseries, subiect to vanities, defiled with sinnes, corrupted with lusts and desires, and euer flying toward an end.

Likewise God wisheth vs well to vnderstand, what? Our owne

owne fraile estate, that as naked as we came out of our mothers wombe so naked we must returne againe, and as earth we are, so to earth es: soone we are to be conuerted. Well may wee be compared vnto men scaling the walles of a be-seiged Citty, at whom the Citizens discharging their peecces, encounter their assault with darts, stones & other munition, the better to defend themselves, and to offend their enemy. Who as they be wounded, fall downe, some from the top, some from the midst and at the bottome of the wall, some being wounded with gun-shot, some with darts, and some with stones, some with one thing, some with an other; euen so it fareth with the men of this world, if we wel vnder stood it, who while they labour to climbe vp to the top of honor & wealth, are tumbled downe by death some from the highest degree of honor, some from a midle estate, & some from a low & poore estate, some in their old age, some in their midle age, some in their youth, and some in their infancie.

If a man weretyed fast to a stake, at whom a most cunning archer did shoote, wounding many about him and neerer him, some aboue, some vnder, and some against him, and the poore wretch him selfe so fast bound to the stake, that it were not any way possible for him to escape; would it not be deemed madnes in him, if in the meane while forgetting his misery and danger, he should carelessly fall to bibbe and quaffe, to laugh and be merry, as though he could not be touched at all? Who would not iudge such a man beside himselfe, that would not rather in this case provide for his end? And are not we much rather to be accounted starke mad, who doe or should know and vnderstand that the most expert Archer that euer was, euen God himselfe *bath whet his sword, and bent his bow* (as the Prophet saith) *and made it ready, and hath also prepared for him the instruments of Death, and ordained his arrowes.* Yea he hath already shot forth his darts and arrowes of Death against them that are aboue vs, that is against our ancestors elders and betters, and now one while he shooteth at them that be right against vs, that is at

Ecle. 5. 15.

Psal. 7. 12. 13.

our equals, another while hee hitteth such as be very neere vs, as our neereſt and deereſt friends, on the right hand hee wounderh our friends, on the left hand our enemies, and vnder vs ſuch as are our inferiours and yongers. And among ſo many arrowes of death, wee in the meane time ſhall become ſecure and careleſſe, and neuer provide nor prepare for our end, as though we ſhould euer eſcape; who would not ſay that we were worſe then turneſike?

Pſal. 91. 5. 6. 7.

O then let vs vnderſtand thus much that wee are faſt bound to the ſtake of mortalitie, and that it is not poſſible for vs to eſcape Gods arrowes and darts of Death, but that at one time or other wee ſhall be as deadly wounded therewith as others; that ſo by the right vnderſtanding of theſe things we may prepare our ſelues, againſt the time that it ſhall happen vnto vs; and then thou ſhalt not (as the Pſalmiſt ſaith) be afraid for the terror by night, nor for the arrowe that flyeth by day, nor for the peſtilence that walketh in the darkeneſſe, nor for the deſtruction that waſteth at noone-day, a thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand, but it ſhall not come nigh thee.

Pſal. 90. 12. 10.

Let vs therefore be wiſe, but in what? Moſes in another place telleth vs in what. Lord (ſaith he) teach vs ſo to number our daies that we may apply our hearts to wiſdome. So that this wiſdome conſiſteth principally in numbring of our daies, which may be done foure waies.

Fiſt the account which Moſes maketh; the dayes of our life are threſcore yeares and ten; and though ſome be ſo ſtrong that they come to foureſcore yeares, yet is their ſtrength then but labour and ſorrow: for it is ſoone cut off, and we fly away. Therefore the ſumme of our yeares (whereunto neuertheleſſe, all doe not attaine) is threſcore yeares and ten. But this number every childe can tell.

Secondly, by compariſon of three times, fiſt, paſt, which being once gone, and paſt, is nothing now it is paſt, were it a thouſand yeares, it is but as a thought; ſecondly, future which being to come, is but vncertaine whether it will be

to vs or no; thirdly present, and know that the same is onely ours, which is but a moment or instant.

Thirdly deduction, or abstraction, as thus, take from three-score and ten yeares, thirty five spent in sleepe; and fiftene yeeres for our childhood, the time of our vanitie; for this part of a mans life is spent before hee knowes what time is; and ten yeares allowed, for eating and drinking, tripping and trimming, moiling and toyling, recreating and sporting, idle talking and complementing, and such like, then there will bee found but ten yeares remaining to bee well spent. (whereof Lord how little is spent in thy seruice!) these three waies of numbring may be taught vs of men.

The fourth way God onely can teach vs by a Christian and heauenly Arithmaticke, that is, so to number, as wee may by due consideration of the shortnesse and vncertaintie of our life, applic our hearts vnto wisdom. And so wee should learne to prouide, what? To prouide with *Ioseph* for the dearth to come, and imitate the Ant, who prouideth her meate in the sommer, and gathereth her food in the haruest for the winter to come. (As the wise man saith) *Goe to the pismire, O sluggard: behold her wayes and be wise. For she hauing no guide, gouerner nor ruler prepareth her meat in the summer, and gathereth her foode in haruest.*

Gen. 41. 33.

Prover. 6. 8.

Saint *Austine* saith that in this our pilgrimage wee must thinke of nothing else, but that wee shall not bee euer here, & that here we should prepare for our selues that place from whence we shal neuer depart. *Damasceus* reporteth an excellent historie touching this purpose. There was a certaine countrey (saith he) where they chose their King of the poorest and basest sort of people, and vpon any dislike taken, they would depose him from his throne, and exile him into an Island, where he should be starued to death. Now one more wise the the rest considering hereof, sent mony before hand into that Island, into which hee should be banished; which comming to passe to him as to others before him, he went and was receiued into that Island with great ioy & triumph

Iob 1. 21.

umph. Euen so against thou be banished by Death from this world, without pennie or farthing (for *naked thou camst, and naked thou shalt retorne*) thou must provide and prepare for it, whilest thou art in this life whereby thou maist bee receiued into Heauen heereafter with great ioy and triumph.

Hebr. 13. 14.

Math. 6. 19. 20.

21.
Luke 12. 33.

And as a Merchant being to trauell into a farre countrey, doth first deliuer here his money vpon the exchange, that so hee may bee sure to receiue it againe at his arriual in that countrey, euen so for as much as we must passe from hence hauing here no abiding, nor continuing Citie, being out of our owne Countrey, but wee seeke one to come, let it therefore be our care, wisdom and prouidence, to passe by these things which will passe from vs, and to lay vp something that may serue vs beyond the graue, against our arriual there, which is heauen. To which purpose tendeth that exhortation of our Sauour Christ in the Gosp. ls of Saint *Matthew* and *Luke*. *Lay not vp for your selues treasures vpon earth, where moth and rust doe corrupt, and where theenes breake through and steale, but lay vp for your selues treasures in heauen. Sell that yea haue, and giue almes, provide your selues bagges which wax not old, a treasure in the heauens that faileth not &c. For where your treasure is there will your heart be also.* So that we must send our substance & our treasures before hand to our standing house, and to our continuing countrey, as *Chrysostome* speakes, and our Sauour Christ doth aduise vs here. For we loofethem if we lay them vp here, where we must leaue them, and can neither tarry with them, nor carry them hence, but we keepe them, if we send them to heauen, as it were by bills of exchange, by the hands of Christs poore members, where wee shall receiue interest for them of the Lord himself. *He that hath pittie on the poore* (saith the wise-man) *lendeth vnto the Lord, and that which he hath giuen will he pay to him againe.* So that the good y prouident man-like wise *Bias*, either carries all with him, or rather hath sent them before him to his heauenly habitation. *Therefore I say vnto*

Pro: 19. 17.

unto you (saith our Sauour) *make to your selues friends of Māmon of vnrighteousnesse, that when yee faile, they may receiue you into euerlasting habitations.* So that wee may say when the world is on a fire, I haue left nothing where I loued nothing; and I haue my whole portion when I haue Chr.ſt my onely loue and ioy with me.

Luke 16.9.

Let vs not therefore build, where we cannot long continue, but let vs make our provision for that place where we may liue and remaine for euer.

It is wiſdome then in euery one to labour to be fitted for this paſſage. Let vs be prepared for this iourney (as *Chryſoſtome* ſaith) for we haue neede of much prouiſion, becauſe there is much heat, much drought, much ſolitude, no Inne, no reſting place, no place of abode, there is nothing to be bought by him who hath not taken all things here. Heare what the Virgins ſay, *goe yee rather to them that ſell, but going they found not.* What ought we then to doe? Euen that we doe not ſo labour for the things of this life, from which we muſt be taken, and which we muſt leaue behind vs, but for thoſe things which concerne a better life, which we may carry with vs, not for thoſe things, which ſhall haue either *finem tuum, vel finem ſuum* (as *Bernard* ſpeaks) an end of thee, if thou haue not an end of them. Either ſhall they be taken from vs as they were from *Iob*; or elſe we from them, as the rich man was from his ſubſtance and wealth, but for thoſe things which we may carry with vs, and may either bring vs to, or adorne vs where wee muſt bee perpetually euen for euer.

Mat. 25.9.

Iob 1.
Luke 12.20.

It were a very fooliſh part, and ſenceleſſe praſtiſe for ſtrangers when they are in exile, or farre from their owne Countrey, in a forren ſoile, where they are ſure either to be called by their owne Prince; or caſt out by the prince of the Countrey, to lay out all their wealth vpon ſome land there, neuer prouiding for that which they may carry with them to their Countrey, for to adorne them when they come there; eſpecially if the ſo imploying of themſelues and their eſtate be a

2 Cor. 5. 6.

Luk. 16. 2.

meanes to keepe them from enjoying the happines of their Countrey, yea a cause why they shall be cast into prison, or plunged into miseries. So is it meere madnesse for vs to imploy all our care, and spend our time and indeanours for this life, and things pertaining to it, and the body, which wee found here and must leaue here, and being here from home, strangers in the body, absent from the Lord, and our owne land (as the Apostle speaketh) whence we know we shall be called either by a naturall or violent death, ordinary or extraordinary, taken away by God, or thrust out by the cruelty of man; neuer providing for that which must adorne vs there or further our passage, yea procure our entrance; & specially when such things and the care for them, (which was ioyned with the neglect of so great things, even of so great saluation) shall procure misery and punishment, where the other would procure mercy and happinesse; here these things are left behinde vs, those other goe with vs, of these we shall giue an accompt, of those there wee shall reape a reward (as *Chrysostome* saith.)

We must therefore imitate strangers, who provide for their departure, and store themselves with such things as are both portable and profitable, and may stead vs in our passage and possession of our Countrey, so must wee provide for things spirituall; and store our selues with them, which we shall onely carry with vs, and cannot bee taken from vs, and shall bee onely commodious to vs when wee come to our Countrey.

Chrysostome sayth, he that is indued with vertue hath such a garment, which as moaths cannot, so neither can Death it selfe hurt. And not without cause, for the vertues of the minde take not their beginning from the earth, but are fruits of the spirit. They are then eternall riches, and we shall be eternall by them; and though Death dissolue body and soule, and destroy our present being in this life, yet as *Iustine Martir* spake for himselfe and others to their persecutors, you may kill vs, but you cannot hurt vs: so Death, may

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may kill vs, but it cannot hurt vs; whilst it comes expected and provided for, it will be to our great commoditie and advantage. And thus shall Death, when it cometh, be lesse hurtfull, as a tempest before-hand expected.

Death is compared to the *Basilisk*, which if thee see before thee be seene, is dangerous, but if a man first descrie the *Basilisk*, the Serpent dieth, and then there is no feare. So if Death be not seene, and provided for before-hand, there is great danger; but if it be seene and provided for, the danger is past before their death come. And they who with the glorified Virgins wait for Christ in the life of the righteous, are alwaies prepared for Death, when it knocketh, to open vnto it; and what is a prepared death, but a happie death? and what followes a happie death, but a happie life, neuer to die againe? Such go in with Christ to his mariage, and haue euerlasting life.

Mat. 25. 10.

Let vs not therefore forget heauen for earth, the soule for the bodie, and heauenly ioyes for earthly toyces, one moment or day, for one houre or minute; let vs not deprive our selues of that euerlasting happinesse, that shall neuer be taken from vs, if we prepare our selues for it.

O that men would be wise to vnderstand & know, what? that the great and generall day of Iudgement cannot be farre off, as that likewise of their owne death; that they might in time prepare themselves for the same. And although this day cannot be knowne of mortall men, *For it is not for you (saith our Saviour) to know the times and seasons, which the Father hath put in his owne power,* and is vnkowne to the Angels, and to the Sonne, as he is man, yet neuerthelesse they must know that this day cannot be farre off. As *Daniel* searched and found out by the bookes of *Jeremiah*, not only the returne, but the time of the returne of Israel to their owne land from their captiuitie. So by the studie of the Scripture ought they to search, and so may they come to know the time of their returne from their exile on earth to their countie in heauen. And though they cannot finde the particu-

Acts 1. 7.

Mark. 13. 32.

ler day or ycare, yet shall they finde it to bee most certaine, and in short time to be finished.

Acts 17.30.31.

Man should be wise to vnderstand and know the reasons of the certainty of this day of Iudgement & they are these. First it is the will and decree of God. For the Apostle saith, *And the times of this ignorance God winked at, but now commands all men every where to repent, because he hath appointed a day in which he will iudge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance vnto all men, in that he hath raised him from the dead.* Now the will and decree of God is vchangeable, *His counsell* (saith the Prophet) *shall stand, and he will doe all his pleasure.*

Esay 46.10.

Secondly, it is an article of our faith grounded on the word of God, and from thence (saith the Article) *he shall come to iudge both the quicke and the dead.*

Eccles. 12.14.

Thirldly, the Scripture saith, *That God shall bring every work vnto iudgement, with every secret thing, whether it be good or euill.* But all this is not done heere, for heere many matters are cloaked, and carried in a mist, that deserue iudgement, and merit condemnation. Therefore, that God may be iust in his sayings, there must be a session of gaole-delivery, which the Scriptures call the iudgement of the last day.

Fourthly, the godly doe heere groane vnder many miferies, & the vngodly wallow in many delights and pleasures. The rich liue delicately, and *Lazarus* is in paine; therefore it is necessary (as it is certaine) that a day should come, wherein the Lord may make knowne his righteousness, and magnifie his iustice before his most glorious throne; that they who haue liued merily and dishonored God, might liue in torments of fire; and they whose life hath beene miserable, seruing the Lord, might be comforted for euer. Some haue offended deeply, and haue not beene touched by the Magistrate: some haue suffered great rebuke, and sometimes death, who haue done good, and deserued not only fauour, but recompence, and therefore a day must come, and is appointed, wherein the Lord that is iust, *will recompence tribulation*

2. Thess. 1.6.
7.8.

lation to all that haue troubled the righteous, and rest to them that were troubled. On the other side, would it not bee hard for the godly, who haue here endured the crosse, for the ioy that was set before them, if there should not come a time of refreshing from God. And would it not too much obdurate the wicked (who drinke iniquitie as water) if they should escape all punishments and vengeance here, and also after death?

Fiftly, this is shadowed out in that Housholder, who whe euening was come, called the labourers, and gaue euery man his hire, and peny.

Mat. 20. 8. 10.
Math. 25. 19.

And if a wise master will reckon with his seruants, shal we thinke that Wisedome it selfe will not one day reckon with impenitent sinners, and call them before him for his money; that is, pretious graces of wit, learning, authority, wealth, and other outward and inward ornaments of life, which they haue consumed on their lusts.

Sixtly, euery mans conscience doth by a trembling feare (as in *Felix*) at one time or another, iustifie this point of a iudgement to come. And therefore as the Flood of waters once drowned the world, except a few who were saued in the Arke: so it is certaine that the flood and tempest of the last day with fire shal consume it, and all therein, except such as Christ hath, or then will gather into the little Arke of his Church. In the euening of the world, and when there shall be no more time, he wil call the labourers before him, giuing them the peny or pay of euerlasting life; but for the idle and loyterers, he will put them out of the vineyard, and out of Christ, and send them with sinners to the place prepared for them: as they haue liued without the Church, or idle in it, so when the labourers receiue their peny, they shall heare this sentence, *Depart from mee yee that worke iniquitie I know you not.*

Acts 24. 26.

Gen. 7. 1. 7.

2. Pet. 2. 5.

Math. 7. 23.

Thus it is proued not onely to be certaine, but necessarie that there should bee a iudgement, which we are to vnderstand, know, and wisely prouide for.

But

But some will say, seeing men come to their account at their death, what needeth any other day of *audis* or hearing; to whom I answer, That men at their death receiue but priuate iudgement, but heere they shall receiue publike sentence, then they are iudged in their soules onely, heere they shall be in soule and body. This first is but a close sessions, the other is an open and solemne assise. In the first, much of their shame is hid, heere they shall be ashamed to the full, and vtterly confounded. If our owne lawes doe not condemne and execute malefactors in prison, but in open place and manner for their greater shame; it is great reason that wicked sinners should not priuately in the graues, as in prison, be iudged, and led to execution, but be brought to the publike skaffold and barre of solemne sessions, there to receiue their shame and sentence together, and not to be executed by a close death in the gaole, but be brought forth to suffer vpon the high stage of the world, in the sight of Saints and Angels, where all eyes may see and behold them.

And that this day cannot be farre off, it may appeare, both according to the prophecies of holy Fathers, as also the truth of the Scriptures. *Augustine* in his booke on *Genesis*, saith against the *Maniches*, That the world should last sixe ages, The first from *Aadam* to *Noah*, the second from *Noah* to *Abraham*, the third from *Abraham* to *Dauid*, the fourth from *Dauid* to the Transmigration to *Babylon*, the fift from the Transmigration to the comming of our Sauour *Christ* in the flesh; and the sixt from the comming of our Sauour in the flesh, to his comming againe to Iudgement. So that according to this Prophecie we liue in the last age, which last age is called by *Saint Iohn*, the last houre. And how long this last houre shall continue, he onely that is *Alpha* and *Omega*, the first and the last, knoweth.

The *Hebrewes*, they boast of the Prophecie of *Eliab*, a great man in those dayes; who prophecied that the world should last sixe thousand yeeres, two thousand before the Law, two thousand vnder the Law, two thousand from *Christ*

1. Iohn 2. 8.

Reue. 1. 11.

Christs comming in the flesh, to his comming againe vnto Iudgement If this Prophecie be true, then cannot the world last foure hundred yeeres. But leauing men, and comming to the Scriptures, which cannot erre.

Saint Paul saith, *That wee are they vpon whom the ends of the world are come*; If therefore the end of the world were come vpon them that liued about one thousand and five hundred yeeres agoe, then surely Doomes day cannot now be farre off.

1. Cor. 10. 11.

Saint James saith *Behold the Iudge standeth before the dore.*

Iam. 5. 9.

Saint Iohn Baptist preached repentance to the Iewes, saying, *Repent, for the kingdome of heauen is at hand.*

Matth. 3. 2.

Saint Peter saith, *The end of all things is at hand.* Though no man can shew the fingers of this hand.

1. Pet. 4. 7.

The Apostle Saint Iude saith *And Enoch, the seventh alſo from Adam prophesied of these saying, Behold the Lord commeth with ten thousand of his Saints, to execute iudgement vpon all, and to conuince all that are vngodly among them, of all their vngodly deeds, which they haue vngodly committed, and of all their hard speeches, which vngodly sinners haue spoken against him.* The tense or time that the Apostle speake him noteth the certaintie, or (as I may say) the presentmelle of the Iudges comming, where hee vseth the time present for future, (*he commeth, for, he will come*). And this is to teach vs, that a Iudgement will and must most certainly be, ere long. So it is said, *That the great day of the Lords wrath is come, not will come as if that had bin come a thousand and five hundred yeeres agoe, that is not come yet.*

Iude 1. 14. 15.

The like speech we haue in the Prophecie of Esay, *Behold the day commeth, when it was further off.*

Reu. 6. 17.

In the time of the Prophet Zephany it is said, *The great day of the Lord is neere, it is neere, and hasteth greatly, euen the voice of the day of the Lord.*

Isa. 13. 9.

Zeph. 1. 14.

And Malachy, the last of the Prophets, speaketh as Enoch, *For behold the day commeth that shall burne as an oven, and all the proud, yea and all that doe wickedly shall bee stubble, and the day*

Malac. 4. 1.

Reuel. 3. 11. 20.

day that commeth shall burne them up. saith the Lord of Hosts.

The Sonne of God saith, *Behold I come quickly, nay (hee saith) behold I stand at the doore, as if he were come already.* And indeed, as the day will most surely come, so it cannot be long in coming, as may appeare by the signes & tokens which should immediatly goe before this day. Of which many, yea almost all are already fulfilled. And although some flatter themselves with an imagination of a longer day, the God hath set vnto them, or perhaps vnto the world, for the last houre therof. (Who are such as the Apostle Saint Peter speaketh of, *That there shall come in the last dayes, scoffers, walking after their owne lusts, and saying where is the promise of his coming. for since the Fathers fell asleepe, all things continue as they were from the beginning of the Creation.*) But let such know, that though the day of Iudgement were farre off, yet the day and houre of euery mans perticular iudgement in death cannot bee farre off: it being a common and true saying, *To day a man, to morrow none.* And vnto such then Death doth specially come, when they doe least thinke of it. euen *as a theefe in the night.*

2. Pet. 3. 3. 4.

2. Pet. 3. 10.

Reuel. 3. 3.

The Sonne of God also saith, *Behold I will come on thee as a theefe, and thou shalt not know what houre I will come upon thee.* And theeves haue this propertie, to breake open houses when men sleepe soundly suspecting nothing.

Amos 8. 9.

The Prophet Amos saith, *It shall come to passe in that day (saith the Lord) that I will cause the Sun to goe downe at noone, and I will darken the earth in the cleere day.* That is to say, when men thinke it to be the high noone of their age, when they thinke they haue many yeeres yet to liue, and when they shall say *Peace and safetie.* then sodaine destruction commeth vpon them, as tranasile vpon a woman with childe, and they shall not escape.

1. Theff. 5. 3.

Math. 24. 48.
49. 50. 51.

And hereupon also our Sauour Christ saith, *But if that euill servant shall say in his heart my Lord delayeth his coming and shall begin to smite his fellow seruants, and to eat and drinke with the drunken; the Lord of that servant shall come in a day, when*

when he looketh not for him, and in an houre that he his not aware off, and shall cut him in sunder, and appoynt him his portion with the hypocrits. There shall be weeping and gnashing of teeth.

And for the day of the generall death of this languishing world, hee that wisely considereth the wayings and deelinings that haue beene found in it within these few yeares, and how like a woman with child (which hath many pangs and fits before the throwes of her great labour come) it is now in paine, till it be deliuered, hauing much complained in those signes and alterations which haue gone before, I say, that hee that well obserueth to the true purpose of his saluation, these and such like throwes, or rather downethrowes of things in the wombe of this old and sickly world, so neere vnto the time of her trauell, and appoynted end by fire, cannot but say, that it cannot continue longer, and that the Lord will come amongst vs very shortly.

When we see a man in whose face wearing age hath made many wrinkles, and deepe furrowes, we say this man cannot liue long; so when we see the furrowes of old age to appeare and bee manifest in so many wastes and consumptions, as this feeble world is entred into, why doe we not see and conclude that the Death of it is neere.

More particularly and specially, as there is no greater signe that a man is drawing towards death, then when hee alwaies is catching at the sheetes and blanckets, and ever pulling at somwhat, so seeing that euery one catcheth & pulleth all that he can in this griple and couctous age, and that there is so insatiable a mind of hauing, now in all conditions and callings of people, it is a sure signe to the heart of a wise man, that this world is sick euen to death; so as it cannot hold out long. And if there be no greater signe of Death then that the body is so cold, that no heat will come vnto it; surely the cold charitie of the world, mens want of zeale in religion, our nullitie of faith, or poore growth therein) in so much as good sermons are seldome heard, and with small amendement) these things cannot but testifie, that the world

Mat. 24. 12.
Luke 18. 8.

world it selfe can bee of no long life. And if it be so should it not much concerne vs presently without delay to turne vnto God, to repent, and beleue the Gospell, to enter in- to, and keepe the way of truth and vertue, and to prepare our selues for our end. Which sort of people are rare birds in our dayes.

The reasons why God would not haue vs to know ei- ther the generall or particuler day of iudgment are principal- ly these.

Math. 24. 13.

First to proue and try our faith, patience, loue preparati- on for Death, and other vertues, to see whether wee will bee constant in them, till the very day it selfe shall come. *He that indureth (saith Christ) to the end shall be saved.*

Pro. 25. 2.

Secondly as it is the glory of a King to know something that no man els can know, so it is a part of Gods glory to hide from men and Angels the particular houres of mans death, and this worlds doome, which he hath closed vp with the seale of secrecy, and put in his owne power. In which re- spect the wise man saith *it is the glory of God to conceale a thing.* Therefore this is hiddē from vs to bridle our curiositie and peeuish inquisition after such high and hidden matters aboue our reach and capacity. For it is not in the sadow of mans head to tell, or heart to know how neere or farre off the day is; onely God knoweth, and Christ as God in what yeare, month, day and moment this frame shall goe downe. In an age long since the day was neere; now the houre is neere; but curiositie is to be auoided in a cōcealed matter, & in this forbidden tree of knowledge. *For secret things (saith Moses) belong vnto the Lord our God.*

Deut. 29. 29.

Many men beate their heades about frivolous matters, some (saith Chrysostome) being more busie to know where hell is, then to auoide the paines of it, others pleasing them- selves in pelting and needlesse questions (as this is) to seeme singular amongst men, neglecting in the meane time this du- tie of their preparation for their end, and such necessary things. But when they come to their departing they shall finde

finde that they haue beaten their braines about trickele matters, and wearied themselves in vaine. It is sufficient for vs therefore to know that such a day will come, and it shall bee wilde in vs alwaies to be readie for it, that it come not vpon vs as the snare vpon the bird ynllooked for. Therefore our Saviour Christ saith, *take heede to your selves, lest at any time your hearts be enuerged with forgettting and drunkennes and cares of this life, and so that day come vpon you vnawares; for as a snare shall it come on all them that dwell on the face of the earth.*

Luk. 12. 34-35.

Thirdly if wee knew the day, houre, or certaine time of our death, wee would put off all til the comming of that day, and it would giue vs too great boldnes and encouragement to wallow in all manner of sinne till that time or houre came.

The whorish woman because shee knew the lust time when her husband would retorne, who went into a fiere Countrey, did the more liberally power out her soule to sinne and wantonnesse. *For the good man (saith shee) is not at home, hee is gone along iourney, hee hath taken a bagge of money with him, and will come home at the day appointed.*

Pro. 7. 19. 30.

Fourthly and lastly. It is therefore vnkowne to vs when wee shall dye, to the end that all the dayes of our appointed time, wee may waite for this day, and all our time looke for this last time, and prepare ourselves for it. *Agur* (as is faigned) had his head inuironed with an hundred watching eies, signifying thus much vnto vs, that he was euery way indued with great wisdom, prouidence, and singular discretion. Therefore if a pagan and Heathen man so exoelled in wisdom and prouidence, how much rather ought a Christian man to be well furnished with wisdom & circumspection for his latter end. Be thou therefore an other *Agur*, may more wary then he, more wise and prouident then he, more watchfull & circumspect then hee that thou mayst learne to know, to vnderstand, and finally to provide for thy last end.

Gregory

Mark. 13. 35.
36. 37.

Gregory vpon the watches mentioned by our Sauour Christ in the Gospell of Marke in these words; *Watch yee therefore, for yee know not when the Master of the house cometh, at euen, or at midnight, or at the cock-crowing, or in the morning, lest comming suddenly he finde you sleeping; and what I say vnto you, I say vnto all, watch;* he saith that there be foure watches in a mans whole life, wherein it behoueth him to be vigilant and carefull, and as a wakefull and warie watchman, to keepe his watch, and so prepare himselfe for his end.

Ier. 3. 4.

The first is childhood, the second youth, the third manhood, the fourth old age. In all which ages he must prepare himselfe for death; but he which remissly passeth ouer his childhood without this preparation and watchfulnesse, let him be more carefull of his watch in his youth, and pray as it is in *Jeremie, My father, be thou the guide of my youth.* If he hath passed his youth dissolutely, let him be more carefull of his watch in his manhood. And if hee hath passed ouer his manhood carelessly, let him in any case looke to his last watch of his old age. Nay, if we prepare not for death before we come to this last watch of old age (to which verie few doe attaine) it is so fraile, weake and feeble, and decayed by the custome of sinne, that it is an age not so fit for this preparation and watchfulnesse. For at such an age men for the most part are like to the Idols of the Heathen, *which haue mouthes, but speake not, eyes, but see not, eares, but heare not, &c.*

Psal. 115. 4. 5.
6. 7.

Therefore put not off this preparation and watchfulnesse to thy old age, which is thy dotage, but be thou watchfull and prepared in thy childhood, youth, manhood.

Eccles. 12. 1.

Remember now thy Creator (saith the Preacher) *in the daies of thy youth, while the euill dayes come not, nor the yeares draw nigh, when thou shalt say I haue no pleasure in them.* Wherefore not without cause our Sauour Christ crieth so often in the Gospell. *Take yee heed, watch and pray, because yee know not the day nor the houre, nor when the time is,* the which is as much

Matth. 24. 42.
Mar. 13. 32. 33.

as

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as if he had more plainly said, because yee know not that yeere, watch every yeere; because yee know not that moneth, watch euery moneth; because yee know not that day, watch euery day; and because yee know not that houre, watch euery houre. That is to say, watch continually, yeares, moneths, dayes, houres, yea all your life, if you haue a care of euerlasting life. *And let your loynes (saith our Saujour Christ) be girded about, and your lights burning, and yee your selues like vnto men that waite for their Lord, when he will returne from the wedding; that when he commeth and knocketh, they may open to him immediately. Blessed are those seruants, whom the Lord when he commeth, shall finde watching. Verily I say vnto you, that hee shall girde himselfe, and make them to sit downe to meate, and will come forth and serue them. And if he shall come in the second watch, or in the third, and finde them so, blessed are those seruants. Therefore heare my counsell and receiue instruction, that thou mayest be wise in thy latter end.*

Luke 12. 35.
36. 37. 38.

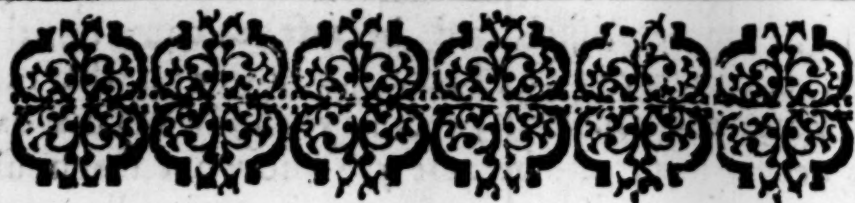
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THE
FOURTH DIVISION,
OF THE RIGHT BEHAVIOUR
IN DEATH.



His behaviour is nothing else, but a religious and holy behaviour, especially toward God, when we are in or neere the agonie and pangs of death. Which behaviour containes foure especiall duties.

The first is to die in, or by faith. And to die by faith, is, when a man in the time of death, doth with all his heart wholly rely himselfe on Gods especiall loue, fauour & mercie in Christ, as it is reuealed in his holy word. And though there be no part of mans life void of iust occasions, whereby he may put faith in practise, yet the speciall time of all is in the pangs of death, when friends, riches, pleasures, the outward senses, temporall life, and all earthly helps forsake vs. But put thy trust, confidence, & faith in God, which neither fadeth nor vanisheth, but abideth & continueth for euer. For if thou bee in amity with God, the night will bee short, and thy sleepe sweete, thy graue will be to thee as a bed of downe, there to rest till the day of resurrection; thy prayers at that time wil smel as perfume, and thy praises sound in thy soule, as the harmonic of the heaucns, where thou shalt raigne for euer and euer. And then true faith will make vs to goe wholly out of our selues, and to despaire of comfort and saluation in respect of any earthly thing, and to rest and rely wholly with all the power and strength of our heart vpon the pure loue and mercies of Iesus Christ.

When

Psal. 118. 8. 9.

Psal. 146. 3. 4.

When the Israelites in the wilderness were stung with fiery Serpents, and lay at the point of death, they looked up to the brazen Serpent, which was erected for that purpose by Gods owne appointment, and then were presently healed; euen so, when any man feels death to approach and draw neere with a fiery sting to pierce his heart, hee must then presently fixe the eyes of a true and lively faith vpon Christ his Sauour exalted, lifted up, and crucified vpon the Crosse: which being done, he shall by death enter into eternall life. It is recorded by the Author to the Hebrewes, that the holy Fathers of the old Testament died in faith, and so entred into glory. And if wee will looke to be glorified with them, then must we follow their steps in dying in the same faith with them. And because true faith is no dead thing, it must be expressed by speciall actions, as namely, by the last words, which for the most part in them that haue sincerely and truly serued God, are very excellent and comfortable, and full of grace; some choyce examples whereof I will rehearse for instructions sake, and for imitation, viz.

Num. 21. 8. 9.

Iohn 3. 14. 15.

Heb. 11. 13.

The Last words of Iacob, O Lord I haue waited for thy salvation.

Gen. 49. 18.

The last words of Moses his most excellent song set downe in Deuteronomy.

Deut. 32.

The last words of Dauid, The Spirit of the Lord spake by me, and his word was in my tongue.

2. Sam. 23. 1. 2.

The last words of Zacharias the son of Iehoiada the Priest, when he was stoned to death by King Iosab, The Lord looke vpon it, and require it.

2. Chro. 24. 22.

The last words of the conuerted Theefe vpon the Crosse, first rebuking his fellow for railing on Christ, then confessing his and his fellowes guiltinesse; thirdly, his iustification of Christ, that he had done nothing amisse: and lastly, his sweete prayer, Lord remember me, when thou comest into thy Kingdome.

Luke 23. 40.
41. 44.

The last words of our Sauour Christ himselfe, when hee was dying vpon the Crosse, are most admirable, and stored

Luk. 23. 34. 43.

John 19.26.

Mat. 27.46.

John 19.28.30.

Luke 23.46.

Act. 7.56.59.
60.

with abundance of spirituall graces. First to his Father, concerning his enemies, hee saith, *Father forgive them, for they know not what they doe.* Secondly, to the Theefe vpon the Crosse with him, *I say vnto thee, this day shalt thou bee with mee in Paradise.* Thirdly, to his Mother, *Woman behold thy Sonne,* and to Iohn his beloued Disciple, *Behold thy Mother.* Fourthly, in his agonie he said, *My God, my God, why hast thou forsaken me?* Fifthly, he earnestly desiring our saluation, said, *I thirst.* Sixtly, when he had made perfect satisfaction for vs, he said, *It is finished.* And seuenthly, when his bodie and soule were parting, hee said, *Father into thy hands I commend my spirit,* and hauing thus said, hee gaue vp the ghost.

The last words of the Martyr Saint Stephen at his stoning. First, *Behold I see the heauens open, and the Sonne of Man standing at the right hand of God.* Secondly, as they were stoning of him, hee called vpon God, and said, *Lord Iesus receiue my spirit.* And thirdly, hee kneeled downe, and cried with a loud voice, saying, *Lord lay not this sinne to their charge, and when he had said this he fell a sleepe.*

By these and such like examples wee see what a blessed thing it is to learne to die well, which is to die in faith, at which end true wisdom wholly aymeth; and he hath not spent his life ill, that hath thus learned to die well. For the conclusion of our life is the touch-stone of all the actions of our life, which made Luther both to thinke and say, that men were best Christians in death, and Epamynandas, one of the wise men of Greece, being asked, whom of the three he esteemed most, viz. himselfe, Chabrius, or Ephicrates, answered, Wee must first see all die before we can answer that question; for the act of dying well is the science of all sciences, the way whereunto, is, to liue well, contentedly, and peaceably.

But what must we thinke, if in the time of Death such excellent speeches bee wanting in some of Gods children, and in stead thereof idle talke be vsed? Answ. We must consider the

the kind of sicknes whereof men dye, whether it bee more easie or violent; for violent sicknes is vſually accompanied with frenzies, or vnſeemely motions, or geſtures; which wee are to take in good part in this regard, becauſe we our ſelues may be in the like caſe, and we muſt not iudge of the eſtate of any man before God, by his behauiour in death or in a troubled ſoule; for there are many things in Death, which are the effects of the ſharp diſeaſe he dyeth of, & no impeachment of the faith he dyeth in; and theſe may deſtroy his tongue of he of reaſon, but cannot deſtroy his ſoule of eternall life.

One dyeth (ſaith holy Iob) in his full ſtrength, being whole, at eaſe and quiet, his breſts are full of milke, and his bones are full of marrow; another dyeth in the bitterneſs of his ſoule, and neuer eateth with pleaſure, they ſhall lye downe alike in the duſt, and the wormes ſhall couer them. Wherefore in this caſe we muſt iudge none by the eye, nor by their deaths, but by their liues.

Iob. 21. 23. 24.
25. 26.

The ſecond dutie is to dy in obedience, otherwiſe our death cannot bee acceptable to God, becauſe elſe we ſeeme to come vnto God vpon feare and conſtraint as ſlaues to their Maſter, and not of loue, as children to their father. And thus to dye in obedience, is when a man is ready and willing to goe out of this world without murmuring, grudging and repining, when it ſhall pleaſe God to call him. Death is the feare of rich men, the deſire of poore men, but ſurely the end of all men; to this ſtep man cometh as ſlowly as hee can, trembling at this paſſage, and labouring to ſettle himſelfe here; the ſole memory of Death, mournfull funerals, and the reading of inſcriptions ingrauen on ſepulchers doe make the very haire to ſtare and ſtand on end, and ſtrike many with an horror and apprehenſion of it; which is a reproofe to thoſe, who can ſee nothing in their owne deaths, but what is dreadfull beyond meaſure, and ſimplie the end of man. Such conceiue Death not as it is to the righteous, and as Chriſt hath made him to bee by his glorious death, but as fooles iudge of him, who behold him through

false

Amos 6.3.

Dan. 5.5.6.30.

1 Sam. 25.37.
38.1 Sam. 17.10.
11.

1 Cor. 15.55.

false spectacles as he is in his owne vncorrected nature considered out of Christ, that is, most vgly, terrible, & hideous; so did they behold him in *Amos*, who put the euill day of his comming, (that which they call euill, and the godly long for, and iudge happie) as farre from them as they could by carnall delicacie and wantonnesse. So did *Balthazar* looke vpon him, whose heart would not serue him to read the hand writing of his owne end so neere. And *Nabal* who had no heart to dy, when hee must needs dye, dyed like a stone, that is, dyed blockishly, and so faintly that he was as good as slaine before Death slue him. He had no comfort in Death, being churlish and profane, and no maruell, for this aduersary Death armed as *Goliath*, and vaunting as that proud Giant of *Gath* commeth stalking toward such in fearefull manner, insulting ouer weake dust, and daring the world to giue him a man to fight withall. Therefore at the sight of him the whole host of worldlings bewray great feare, turning their faces, and flying backe, as men ready to sinke into the earth, with abated courages, and dejected countenances, stayned with the colours of feare and Death, trembling like leaues in a storme, and stricken with the palse of a sodaine and violent shaking through all the body. But the true child of God, armed as *Dauid*, with trust in God, and expectation of victory by the Death of Christ, (who by Death ouercame Death, as *Dauid* cut off the head of *Goliath* with his owne sword) dares, and doth boldly, and obediently incounter with this huge Philistine Death (supposed inuincible and seeming great) but neither with sword nor speare, but in the name of the God of the host of *Israel*, by whose might onely he woundeth and striketh him to the earth, trampling vpon him with his feete, and reioycing in the returne of his soule to the place from whence it first came, he singeth this ioyfull and triumphant song of victory. *O Death where is thy sting &c.* he hath the eyes of *Stephen* to looke vp into heauen, and therefore in obedience and a willing minde he dyeth.

But

But a wicked man dying may say to Death as *Abab* said to *Eliab*, *hast thou found me, O mine enemy*: but when it is told the child of God that Death is come within his dores, & begins to looke him in the face, he to shew his courage and obedience, may say as *David* saith of *Abymaaz*, let him come and welcome, for he is my friend and a good man, and hee commeth with good tidings; so he, Death is my friend, let him come, he is a good man and bringeth good tidings. As for the wicked they doe with *Felix*, tremble, if they doe but heare of death and of iudgment, and are like vnto *Saul* hauing no strength in them, but fall into a sound when they heare of death, and if they could but see it, they would cast a iauelin as *Saul* at *David*, to slay it.

1 King. 21. 30.

2 Sam. 18. 27.

Acts 24. 26.

1 Sam. 18. 11.

But the children of God doe willingly welcome Death, as Gods seruant and messenger, and applaud it as *Iacob* applauded the Chariots that *Ioseph* his sonne sent for the bringing of him out of a Countrey of misery into a land of plenty, where he should haue food enough, the best in the land. So the hope and expectation of the Saints is that they shall see God, and come to Christ by Death presently in their soules, and in their bodies at the last day. So they may say of Death as *Adoniah* said vnto *Jonathan* the sonne of *Abiathar* the Priest, come in, for thou art a valiant man, and bringest good tidings.

Gen. 45. 27. 48

1 Kings 1. 42.

Cruell and vnmercifull Death makes a league with no man, and yet the Prophet *Esay* sayth that the wicked man doth make a league with death: how may this be? There is no league made indeede, but onely in the wicked imagination of man, who falsely thinkes that Death will not come neere him, though all the world should be destroyed. And therefore the seperation of the soule from the body will be bitter to the wicked, which cannot bee seperated without great griefe, woe, and lamentation. As the Oxe doth commonly lowe and mourne, when his yoke-fellow wont to draw with him, is taken away, so the wicked then mourne, when the soule shall be seperated from the body; then will

Esay 28. 15.

the soule and the bodie with teares repeat againe and againe, dost thou thus seporate vs bitter Death? *O Death &c.* Then griefes follow griefes, and sorrow comes vpon sorrow, and then what a wound doth the heart of the wicked receiue which loueth this present life? When the Physitian saith vnto him, thou must from henceforth thinke no more on life but of Death; at the hearing of which heauie newes, the body shall dye once whether he will or no, but the heart shall dye so often, as the things and sinnes be in number which he loued. Then shall the most cleere light be turned into darkenesse, because those things which aforetime were occasions of great ioy, shall now become most horrible vexations and torment, which will make the wicked set their throates vpon tainter hookes, and lift vp their voyces like trumpets, and cry out at that time vpon Death, as the deuils did vpon Christ in the Gospell, saying what haue we to doe with thee O cruell Death, art thou come hither to torment vs before the time? And therefore well said the deuill *pellens pro pelle*, skin for skin, and all that euer a man hath will hee giue for his life, so that he may enioy that, although but for a moment longer. As *Pharaoh* said to *Moses* depart from among my people, so say the vngodly to death bee banished from vs, thy presence, thy shadow & the very remembrance of thee is fearefull to vs, to heare Saint *Paul* speake of Gods terrible iudgment to come is too trembling a doctrine for their delightfull dispositions, to heare with *Felix* they are not at leasure, for this is iarring musicke which sounds not arright in the consort of their worldly pleasures, to thinke of death is *Aceldama* (saith one) euen a field of blood: but if any Physitian would take vpon him to make men liue euer in this world what a multitude of patients should he haue? And how well would they reward him?

But the children of God reioyce at the newes of Death, to shew their obedience to it, and their ioy is according to the ioy of haruest (as the Prophet speaketh) and as men reioyce when they deuide the spoyle. And they may say of
Death

Mat. 8. 29.
Iob 2. 4.

Isa. 9. 3.

Death when it commeth, as the people triumphantly sometime spoke of the day of King *Dauids* coronation, *This is the day which the Lord hath made, we will reioyce and be glad in it.* And they may call Death, as *Iacob* did the place where he came, *Mahanaim*, because there the Angels of God met him, when hee was to meete with his cruell brother *Eſau*, euen so when the children of God are to meete with cruell Death, the Lord will send his holy Angels, (who are all ministering spirits, sent forth to minister for them who shall be heires of saluation) to carrie them into *Abrabams* bosome.

Pſal. 118. 24.

Gen. 32. 1. 2.

Hebr. 1. 14.

Tell one of our gallants in his sicknesse, that Death is come for him, and that his driuing is like the driuing of *Iehon*, comming furiously toward him, he hath the Athenian question presently ready, *What will this babler say?* But this newes comming to the childe of God in his sicknesse, hee may be talked withall; for he hath learned with *Samuel* to say, *Speake Lord, for thy ſervant heareth:* and to say with *Ely*, *It is the Lord, let him doe as seemeth good to him:* and with *Dauid* to say, *Heere am I, let him doe to mee, as seemeth good to him.*

2. King. 9. 10.

Acts 17. 18.

1. Sam. 3. 10. 18

2. Sam. 15. 26.

Now the reason of this great difference betwixt the wicked and the godly, why they are thus diuerſly affected vnto Death, is this; the wicked enioy their haue-beſt in this life, but the godly looke for their good, and are walking toward it. And if it should be demanded when a wicked man is at his beſt: the anſwere is, the beſt is euill enough, and that his beſt is, when he comes firſt into the world; for then his ſins are feweſt, his iudgements eaſieſt; they goe aſtray as ſoone as they are borne, ſaith the *Pſalmiſt*. It had beene good for him therefore, that the knees had not preuented him, but that he had died in the birth; Nay, *it had beene good for him*, (as our Sauour Chriſt ſaid of *Iudas* which betrayed him) *if he had neuer beene borne.* For as a Riuer which is ſmalleſt at the beginning, increaſeth as it proceeds by the acceſſion of other waters into it, till at length it be ſwallowed vp in the deepe. So the wicked, the longer he liueth, he waxeth euer worſe

Pſal. 58. 3.

Iob 3. 11. 12.

Mat. 26. 24.

2. Tim. 3. 13.

Jerem. 9. 3.

Reuel. 19. 20.

Rom. 2. 5.

Psal. 50. 21.

Iohn 7. 6.

worse and worse, deceiving, and being deceived (saith the Apostle) proceeding from euill to worse (saith *Jeremy*) till at length he be swallowed vp in that lake that burneth with fire and brimstone. And this the Apostle expresseth most significantly, when he compares the wicked men to one gathering treasure, wherein he heapes and treasureth vp wrath to himselfe against the day of wrath, and the reuelation of the righteous iudgement of God. For euen as the worldling, who euery day casteth in a peece of money into his treasure, in few yeeres multiplies such a summe, the particulars whereof he himselfe is not able to keepe in minde, but when hee breaks vp his chest, then he finds it in sundry sorts of coyne, whereof he had no remembrance. Euen so, and worse it is with thee, O impenitent sinner, who not only euery day, but euery houre and minute of time multiplyest thy transgressions, and defilest thy conscience, hoording vp one euill work vpon another. To what a reckoning (thinkest thou) shall thy sins amount in the end? though thou forgettest them, as thou dost comit them; yet the Apostle telleth thee that thou hast laid them vp in a treasury, and not only so, but that with euery sinne, thou hast gathered a portion of wrath proportionable to thy sinne, which thou shalt perfectly know in that day, wherein the Lord shall breake vp thy treasure, and open the booke of thy conscience, and set thy sinnes in order before thee.

But if you wil aske when the children of God are at their best, I answere, praised be God, our worst is away, our good is begun, our best is at hand. As our Sau'our said to his kinsmen, so may we say to the worldlings, *Your time is alwayes, but my time is not yet come*: the children of God are not at their best now, it is in the working. onely wee were at our worst before our conuersion; For our whole life till then was a walking with the children of disobedience, in the broad way that leads to damnation; and then were wee at the worst when wee had proceeded furthest in the way of vnrighteousnesse, because then we were furthest from God.

Our

Our best, began in the day of our recalling, wherein the Lord by his word and holy Spirit called vpon vs, and made vs turne our backes vpon Satan, and our face toward the Lord, and caused vs to part company with the children of disobedience, amongst whom wee had our conuersation before; then we came home with the penitent forlorne, to our Fathers family, but they went forward in their sins to iudgement. That was a day of diuision betwixt vs and our finnes; in that day with Israel we entred into the borders of Canaan into Gilgal, and there we were circumcised, and the shame of Egypt was taken from us, euen our sinne, which is our shame indeed, and which we haue borne from our mothers wombe. The Lord grant that wee may keepe it for euer in thankfull remembrance. and that we may count it a double shame to returne againe to the bondage of Egypt, to serue the Prince of darknesse in bricke and clay, that is, to haue fellowship any more with the vnfruitful workes of darknes, but that like the redeemed of the Lord, we may walke from strength to strength, till wee appeare before the face of our God in Sion. For heere wee are not at our best, but our best is to come. Now our life is hid with the Lord, and wee know not yet what we shall be; but wee know when hee shall appeare, we shall be like him, the Lord sha'l carry vs by his mercy, and bring vs in his strength to his holy habitation; hee shall plant vs in the mountaine of his inheritance, euen the place which he hath prepared, and the Sanctuary which he hath established. Then euerlasting ioy shall be vpon our heads, and sorrow and mourning shall fly away from vs for euer.

Therefore for this cause, we must first indeuour that our death be voluntary; for to die well, is to die willingly. Secondly, we must labour that our finnes die before vs. And thirdly, that wee bee alwayes ready and prepared for it. O what an excellent thing it is for a man to end his life before his death, that at the houre of death he hath nothing to doe, but only to be willing to die, that he haue no need of time,

nor

Iosua 5.9.

Psal 84.7.

1.Iohn 3.2.

Exod.15.13.

Isa.35.10.

nor of himselfe, but sweetly and obediently to depart this life, shewing thereby his obedience to the ordinance of God; for wee must make as much conscience in performing our obedience vnto God in suffering death, as wee doe in the whole course of our liues.

Phil. 2. 5. 6. 7. 8.

Our Saviour Christ is a notable example and paterne for vs to follow in this case. And therefore the Apostle saith, *Let this minde be in you, which was also in Christ Iesus, who being in the forme of God, thought it no robbery to be equall with God, but made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of men, and being found in fashion as a man, hee humbled himselfe and became obedient vnto death, euen vnto the death of the crosse.*

2. Sam. 10. 4.

Gen. 19. 1.

And although the wicked bee ill affected vnto death, (as we haue already heard) and would (if it lay in their power) most villanously intreate and handle death, as *Hamon* the sonne of *Naash* King of the Ammonites, did the messengers of King *David*; yet let euery good man (when Death shall come for him, as it may seeme to him vntimely, before the threed of his life be halfe spunne out) be heere informed to entertaine it kindly, as *Lot* did the Angels, who came to fetch him out of Sodom. For though he bee pulled from his seate, which was to him, as the plaine of Sodom seemed to *Lot*, as a pleasant Paradise, yet shall hee finde with *Lot*, that hee is taken away from the iudgement to come, howsoeuer he be taken away, either by the malice of wicked men, or by the mercie of God; and that he is separated from the sinnes of this world, which grieued his soule; yea from sinning himselfe, and from his owne sinnes, which grieued the Lord his so gracious and kinde Father. How can it be, but that Death should be a welcome guest, & this a choice blessing. which as a gentle guide leades vs to Christ, carrieth the soule to her beloued Husband? The resolution of Saint *Ambrose* was neither to loath life, nor feare to die, but obediently yeeld vnto Death, because (saith he) we haue a good Lord to goe vnto.

The

The third duetie is to die in repentance, which must bee performed by vs at all times, and especially at this time. *Tertullian* saith of himselfe, that he is a notorious sinner, and borne for nothing but repentance; and hee which is borne for repentance, must practise repentance as long as he liues in this sinfull world, into which hee is borne vpon this condition, that hee must leaue it againe, and repent at his end also.

Repentance is a very sore displeasure, which a man hath in his heart for his sinnes, euen because they are the breach of Gods holy Lawes and Commandements, & an offence to God his most mercifull and louing Father, which ingendreth in him a true hatred against sinne, and a settled purpose and holy desire to liue better in time to come, ordering his life and death by the will of God reuealed in his holy word.

Repentance consisteth of foure parts: the first of confession; by which the Prophet *Daniel* saith, *We acknowledge our owne wickednesse, and the wickednesse of our fathers, for we haue sinned against thee; righteousness therefore belongeth vnto thee, but vnto vs shame and utter confusion.* Father (saith the prodigall childe) *I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.* He that conereth his sinnes (saith the Wise-man) *shall not prosper, but who so confesseth and forsaketh them, shall haue mercy.* If we confesse our sinnes (saith the Apostle) *he is faithfull and iust to forgine vs our sinnes, and to cleanse vs from all vnrighteousnesse.*

Secondly, Contrition. *The sacrifices of God* (saith the Prophet) *are a broken spirit; and a contrite heart; O God, thou wilt not despise.* For thus saith the high and loftie one that inhabiteth eternitie, whose name is holy. *I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to reuiue the spirit of the humble; and to reuiue the heart of the contrite ones.* For all these things hath my hand made, and all these things haue bene (saith the Lurd) *but to this man will I looke, euen to him that is poore, and of a contrite spirit, and trem-*
bleth

Dan. 9. 4.

Luke 15. 21.

Prou. 28. 13.

1. Iohn 1. 9.

Psal. 51. 17.

Isa. 57. 15.

Isa. 66. 2.

bleth as my words. So that this contrition is the bruising of a sinners heart (as it were) to dust and powder, through vn-fained and deepe griefe conceived of Gods displeasure for sinne; and this is Euangelicall contrition, and is a worke of grace, the beginning of renewed repentance. Therefore the Apostle saith, *Godly sorrow worketh repentance unto salvation not to be repented of.*

2. Cor. 7. 10.

The third is faith. For without faith, neither by repentance, nor by any other meanes are we able to please God, neither indeede can there bee any true repentance without faith.

The fourth and last point is amendment. To amend, is to redresse and reforme faults; repentance is as the roote, amendment the fruit. *Bring forth therefore fruit* (saith Saint Iohn) *meet for repentance, or answerable to amendment of life.* Repent (saith the Apostle Paul) *and turne to God, and doe works meet for repentance;* so that first there must be a change of the heart from euill to good, by the gift of repentance put into it of God, and then will follow amendment of our liues and manners.

Matth. 3. 8.

Acts 26. 20.

There is no part of Christian religion, of that maine importance, wherein men doe more voluntarily deceiue themselves, then commonly they doe in this durie of repentance. In respect whereof it will not be amisse, but very materiall to deliuer, certaine infallible signes, and vnseparable fruits, whereby we may assure our selues that wee haue repented.

The Apostle Saint Paul nameth seuen fruits, which in some measure alwayes follow, where true amendment goeth before. *Behold* (saith he) *your godly sorrowes, what care* (1) *it hath wrought in you? yea what clearing* (2) *of your selues? yea what indignation* (3) *? yea what feare* (4) *? yea how great desire* (5) *? yea what zeale* (6) *? yea what punishment? Those then who are true conuerts, who do vnfaignedly amend their liues, they are not sluggish or secure in sinne, but carefull to redresse what is amisse, not hidrs or excusers of cuill,*
but

2. Cor. 7. 11.

but confessors, and by humble supplication clearing their offences; they are not contented to dwell in wickednesse, but vexed in soule, and full of indignation against themselves for their sinnes committed; they stand in awe and are afraid of Gods iudgments, they desire his fauour as the Hart desireth the water-brookes, they labour by religious zeale to approue their liues to God and good men, and they are so farre from fauoring their faults, as that they seuerely punish them vpon themselves.

Psal. 42. 1.

Must then amendement of life yeeld such worthy works and fruits? Is care, clearing, indignation, feare, desire, zeale, and punishment required thereunto? O then to repent can bee no light matter, nor trifling labour, which a man may haue at commandement, or performe when he listeth; no, no, for much toile and trauell belongeth vnto it.

Sinne cannot bee cast off as an vpper garment, the hearts of sinners must suffer an earth-quake within them, and tremble, and rend like the vaile of the Temple, which was rent in twaine from the top to the bottom, and like the earth which did quake, and like the rocks which rent at the yeelding vp of the host of our Sauour Christ for our sinnes; so that must torment vs at the heart, which delighteth vs in our bodies, that must bee soure to our soules, which was sweete in our liues; wee must chaunge our vices into so many vertues, and so turne to our gracious God, as if neuer more wee would returne vnto sinne. For mourning is in vaine, saith Saint *Augustin*, if we sinne againe. Great sinnes, saith Saint *Ambrose* craue great weeping & lamentation; the Angels in heauen sing at this lamentation, neither doth the earth afford any so sweete musick in the cares of God. And if wee will purge our selues from the filthines of our sinnes, wee must often rince our selues with teares, wee must vndergoe the agonie of repentance, mingle our drinke with weeping, water our couches with teares, yea the very bloud (as it were) of our soules must gush out of our eyes. *O that our head* (saith the Prophet) *were waters, and our eyes a fontaine*

Mat. 27. 51. 1

Psal. 6. 6.

Ierem. 9. 1.

of

Psal. 119. 136.

of teares that we might weepe day and night for our finnes. O that riners of waters (saith the Psalmist) would run downe our eyes, because we keepe not the law of God. Wee must be greued because wee cannot alwaies be greued. Repentance is a baptism of teares; & the greater that our fall hath bin, the greater must bee the terrent of our teares. It is naturall to men that their lamentation bee in some sort answerable to their losse. Naamans bodie must bee seuen times washed in water, and our soules seuentie times seuen times purified by repentance.

Luk. 7. 37.

Will examples moue vs to the performance of this dutie? Looke vpon repenting *Dauid*, and behold there are ashes vpon his head, and sack-cloth vpon his backe; hee did not braue it in attire, nor lye streaking vpon his bed, with a bare (*Lord helpe me*) in his mouth. Looke vpon the repenting *Ninenites*, and behold King and people are strangely humbled; men and beasts fast and drinke water; they sat not belching at their bordes, saying pardon Sir, and so past it ouer. Looke vpon repenting *Magdalen*, and behold (saith *Gregory*) so many pleasures as she found in her selfe she had abused, so many sacrifices shee made of her selfe, shee had abused her eyes to wanton lookes, and therefore now shee caused them to ouer-flow with teares, shee had made her lips the weapons of lasciuiousnesse, and gates of vanitie, and therefore now shee caused them to kisse her Sauiours feete, her haire once set out and frizled after the newest fashion, doth shee now make serue in stead of a napkin, her pretious oyntment that was her wonted perfume, shee now powred vpon Christs feete, which her eyes had watred, her haire wiped, her mouth had kissed, so many finnes, so many sacrifices, such finnes such sacrifices, notable examples to teach all their duties. Haue you delighted in pride of attire? Put on sack-cloth; haue you offended in surfeting and drunkenness? Fast and drinke water. Hath your mirth bin immoderate? Weepe and strangle that sinne with the streame of teares. Haue you robbed, oppressed, and wronged your brethren? Make restitution with

with *Zacheus*. No restitution, no attonement. Nay further, reuenge that sinne vpon your selues, by giuing somewhat of your owne. Haue you beene vncleane and fleshly liuers? Chastise your bodies with *Paul*, and keepe it vnder, and brng it in subiection by all meanes possible; auoid vncleanesse, which commonly driueth two at once to the Diuell together. Roare with *Dauid* for very grieve of heart and not for one sinne alone, but for all. Christ cast not six diuils only, out of the woman, but the seuenth also, he left not one of a whole legion. We are not freed till we be freed from all. We must not slay *Amaleck* onely, which is a master-sin, but likewise all his cattell euen all our beloued sinnes, and say vnto the diuell as *Moses* said vnto *Pharaoh*, wee will not leaue a hoofe behind, which may cause desire of returning into *Egipt*. It is not sufficient to pluck out the arrow, but we must apply a plaister to the wound. We must leaue off the rotten ragges of *Adam*, and be wholly renued & turne vnto our God with a setled purpose euer whilst we liue, more and more to amend our liues.

Hast thou failed in thy faith, and repented? Behold Gods mercy to repenting *Peter*.

Hast thou robbed thy neighbour and repented? Behold Gods mercy to the repenting theefe.

Hast thou couetously gained and repented? Behold Gods mercy to repenting *Zacheus*.

Hast thou burned in vncleane lust, and repented? Behold Gods mercy to repenting *Magdalen*.

Hast thou committed adulterie, and repented? Behold Gods mercy to repenting *Dauid*.

Vnto the repenting person hee giueth a soft heart, for his mercy endureth for euer. He sendeth the comfort of his holy spirit, for his mercie endureth for euer. He giueth peace of conscience, for his mercy endureth. And bestoweth on them the ioyes of Heauen, for his mercy endureth for euer.

We must repēt instantly & continually without any delay. God wil not permit vs to giue the prime daies to the diuell,

L

the

Luke 19. 8.

1. Cor. 9. 27.

Psal. 38. 8.

Luke 8. 2. 30.

1. Sam. 15. 3.

2. King. 5. 18.
Exo. 10. 26.

Luke 22. 61.

Luk. 23. 40.

Luke 19. 8.

Luke 7. 37.

1. Sam. 12. 13.
Psal. 136. 2.

Luke 18.40.

Gen. 32.26.

Matth. 25.6.

Job 20.11.

Mark 9.18.21.

the dog-dayes to him, to poure out our wine to the world, and to serue him with the dregges. Wee may not repent by quauers and starts, but goe through stich. We must follow repentance as the widdow in the Gospell did her suite, and keepe our hold as *Jacob* did in wrestling. Amend to day, amend to morrow, runne on, not for a time, but euen our whole time with a continued act; immoderately at the first time, constantly in the midst, and cheerefully to the end. All the trees in Gods orchard must bee Palmes, and Cedars; Palmes, which bring forth fruit betimes, and Cedars, whose fruit lasteth very long.

And let vs consider well the manifold dangers which follow the want either of speede, or continuance in repentance. First our liues of all things are most vncertaine, as we haue at large obserued in the first diuision.

The foolish Virgins supposed the Bridegroom would not come like a bat in the night; there is time enough (saied they) to repent, what needs all this hast? But poore fooles they were excluded. Many thousands are now (no doubt) in hell, who purposed in time to haue repented; but being preuented by death, are fallen into the burning lake there to be tormented for euer. Therefore let vs esteem it as an imminent danger to liue in that estate, wherein we would be loath that death might finde vs.

Secondly bad customes are dangerous, and greatly to be feared. Hee that from his youth hath liued wickedlie in his old age shall haue sinne in his bones, *his bones* (saith *Iob*) *are full of the sinnes of his youth, which shall ly downe with him in the dust.* Sinnes are not like diseases in the body, the older the sorer, but (saith Saint *Augustine*) the older the sweeter, and yet the more toothsome the more troublesome. The Disciples of Christ could not cast out a foule spirit that had remained in one from his childehood; hee that hath had long possession will plead prescription; a custome long retained is not quickly changed; and therefore it is very dangerous not to repent before we can sin no more.

Thirdly

Thirdly, we must remember that the longer we continue in sin without repentance, the further wee runne from God. And there is no great likely hood that hee that hath beene running from God forty, fiftie, or perhaps three or foure score yeares together, and with the Prodigall runneth into a farre Countrey, can returne againe in the space of six dayes, six howers, six minutes; for it may bee his sicknes (vnto which time he deferreth his repentance) will not be so long as the shortest of these times, how then is it possible to turne in time to our God by repentance? Neither is this a worke of one day or two, as it is said in the book of *Ezra* in another case. *Salomon* giueth a young man counsell to remember his Creator in the daies of his youth, carely to begin repentance, that is, in the prime and bud of his life, while hee is fresh and gallant, and not to tarry till the dead winter of age cause his buds to fade, and leafe to fall, or till the brawne of his strong armes fall away, or till the keepers of the house (the hands which defend the body) tremble, or til euery thing bee a burthen, seeing euen then the grasse-hopper shall bee a burthen; or till they wax darke (the eyes) that looke out at the windowes, or till the grinders cease, that is, his teeth fall out of his head, or till the doores of his lippes bee shut, and iawes fallen, or till the daughters of singing (the eares) be abased, being not able any longer to heare the voice or sound of Instruments, or till it bee too late to knocke, when the Lords doore is made fast, and there shall bee no more opening.

Ezra. 10. 13.

Eccle. 12. 1.

Eccle. 12. 3. 4.

Mat. 25. 10. 12.

And lest this young man should thinke the terme of his age (which *Salomon* calls the euill day or time) to be the most conuenient time and terme of beginning repentance, in the verses following he brings the old man, deafe, blinde, lame, short-winded, full of aches and diseases in his body, trembling vpon his staffe, his lippes and hands shaking, without memorie, and almost robbed of his senses; as if hee should say: looke my sonne, is this man fit to learne or repent, who cannot heare, speake, see, goe, nor remember? Thus

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Salomon schooleth his young man.

Exod. 2.22.29.

Leuit. 23.10.

Further God requiring the first borne for his offering, and the first fruites for his seruice, doth (no doubt) require the prime and maiden-head of euery mans worke, and that we should repent betimes, and serue him with our first and best meanes.

Iohn 5.2.

It is for yong men to beleeve. And therefore the ordinary Creede (which is both for yong & old) saith, I doe beleeue. In the Leuiticall temple, there was a morning offering as well as an euening sacrifice. And when the Angell of the couenant stirreth the poole, that is, offereth saluation, not he that is oldest, but he that steppes in first (yong or old) is healed.

Eph. 5.16.

Colos. 4.5.

Some, say that youth must haue a time, but Christians must redeeme the whole both of youth and yeares. For here God will not be satisfied with the first fruits, as in the legall Priest-hood, but must haue the whole crop of time offered to him in his seruice, and performance of his commandments. *Elijah* could say to his seruant is this a time to take rewards? And amidst the pangs of death, is that a time to thinke of amendement of life?

Againe let vs remember that in time of sicknesse wee thinke most vpon that which wee most feele. Death doth besiege vs, sinne affrighteth vs, our wiues grieue vs, our children with-draw vs; being many waies distracted, how shall we then repent and amend? Being then at the weakest; how can we resist *Sathan*, who is then at the strongest? Our repentance then will be late repentance, and late repentance is neuer or very seldome true repentance; according to this saying, *sera poenitentia raro est vera, sed vera poenitentia nunquam est sera*; late repentance is seldome true, but true repentance is neuer too late. Also those repentances that men frame to themselues at the last houre, are but false conceptions, that come not to bearing; for in such repentance men forsake not their sinnes, but their sinnes forsake them. It will be too late to come to the kay when the ship is launched, too late.

late to transplant trees, when they be many yeares growne; too late to season flesh, when it crawleth with wormes; too late to mend a house when it is on fire; so stands the case with him that hath liued long in sinne without repentance.

Such as by their prophannesse, doe wilfully refuse the offer of Gods mercy; and do preferre their pleasures and profits before it; may runne so farre, that all the meanes they can vse shall neuer obtaine mercy at the hands of God. I say as there is a time in the which the Lord will wooe vs, yea he sends his Ministers to intreat vs, hee will chide and expostulate the matter with vs, why we will not accept of his mercy. *O Ephraim (saith the Lord) what shall I doe vnto thee, O Iuda what shall I doe vnto thee?* So there is and will be a time that after the refusing of grace, and contemning of mercy offered, the Lord will shut vp and bolt the gate of mercie, so as he will not be entreated at our hands any more. This is proued vnto vs by the Prophet *David* in one of his Psalmes, where he exhorts the people that they will take and accept the time the Lord offers them, lest it come to passe by their contempt, and refusing the time of grace, the Lord cast them off and reiect them.

Hos. 6.4.

Psal. 95. 7. 8.

I deny not, but that in respect of vs, till God hath manifested his will, there is hope; but in respect of Gods secret decree, the time of Gods mercie may bee out euen during this life; therefore when mercie is offered, wee must take heed we wilfully cōtemne it not, lest we prouoke the Lord to be gone, and vtrly to reiect vs.

One of the most feareful signes of a Cast-away is to delay and put off the Lords gracious offer of mercy; as we reade of *Pharaoh*, who when *Moses* offered himselfe to pray to the Lord for him, he put it off till the next morrow; so he that hath the mercies and graces of God offered him to day, and puts them off from his youth to his age, and from his old daies till his death-bed, may iustly feare an vtr reiection, euen then when he hopes for most comfort.

Exod. 8. 9. 10.

And as it is most certaine, that after death, teares are fruitlesse, repentance vnprouisable, as after death no mercie is to be expected, nothing but miserie, nothing but wrath, so is it doubtfull and very dangerous, that our sighes, teares, and groanes, are of little force at the very neere approach of death, whether by age, extremitie of disease, or otherwise. For at that time when our powers are distracted or spent, when we lye struggling or panting vnder the arrest of death, when no part is free eyther from the senses or feare of his cruell gripe, we may well be said to be in death, or at leastwise in such a condition or state that doth lesse participate of life then death. And therefore at the least it is doubtfull that at that time we shall not remember God, and that our repentance shall come too late.

What a shame is it that the children of this world are wiser in their kind, then the children of light? A good husband will repaire his house while the weather is faire, and not deferre till winter doth rise. A carefull Pilot will furnish his shippe whiles the Seas are calme, and not stay vntill tempests doe rage. The traveller will take his time in his journey, and will hasten when he sees night approach, lest darknesse overtake him. The Smith will strike while the iron is hot, lest it coole vpon him, and so hee lose his labour. The Marriner will not let the tide passe him, for (as the common prouerbe is) the time and tide tary for no man. The Lawyer will take the terme, because he knoweth that it being ended, his clients will be gone. So we ought to make every day the day of our terme, and a prouident man will repent him of his sinnes in the seasonable time of health and strength, and not protract till hee bee in the very armes and the embracement of death; when many occasions may cut from him either his minde or power, or time to repent. For we haue iust cause to feare, that if we would not when we might, we shall not be able when we would, and that by our wil to doe euill, we may happily lose the power to doe well. The very tongue will condemne thee in thy trade: if thou trust a man with

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with thy wares, thou wilt require a bill or bond, saying, all these are mortall, and a litle then an houres warning. But let the Preacher exhort thee to accept of the gracious time of the Lord, and put thee in minde that thy life, as a vapour, is soone gone, yet thou wilt not beleene him, but so lead thy life in sinne, as if thou hadst the same in fee farme.

And to thee that callest thy neighbours, friends and companions to Cards, Dice, or any such pastime, saying, come let vs goe passe the time away. Is time so flow that it must be driven? I tell thee there are at this day many thousands in hell, who if they had many kingdoms, would gladly giue them all, for one houre of that time, whereof thou hast many, not to passe it away or drive it from them, but in hope to recover that which thou dost most gracelessly contemne.

Alas, who dare trust to the broken reed of extreame sickness or age, bruised by original, but altogether broken by our actual sinnes. We haue good cause not to trust to this deferring of time, and late repentance. For if *Esa* could not finde repentance, albeit he sought it with teares; how may we with good reason suspect our extreame late seeking for repentance? Not because true repentance can ever bee too late, but because late repentance is seldome true, (as wee haue already heard) *Et seta raro seria*, that which is late is seldome sincerely, as proceeding rather from feare, then from loue, from necessity, then from willingness, and desire, rather outwardly pretended, then with the heart intended.

Heb. 12. 17.

We all of vs in our iollitie, thinke we may doe what wee list, and so long as God forbearre to punish, we will neuer forbearre to sin, but still deferre the time of repentance. But God grant we may remember and lay to our hearts, what that good Father Saint *Augustine* saith, *Nihil est infelixius*, &c. Nothing is more infortunate then the felicie of sinners, whereby there penall impietic is nourished, and their malice strengthened and increased. When God doth suffer

sinners to prosper, then his indignation is the greater toward them (saith that Father) and when hee leaueth them unpunished, then he punisheth them most of all.

For the further pressing of this doctrine on our consciences, let vs obserue some places of Scripture. And first let vs see what the Lord saith to such as despise wisdomes call; being of three sorts, viz.

The first, that like fooles content themselves with ignorance.

The second, that scoffe at the Lords offer by his seruants.

The third which are carried away by their owne lusts.

PROV. 1. 24. 28.

Because I haue called, and yet refused, I haue stretched out my hand, and none would regard, and then they shall call upon mee, but I will not answere; they shall seeke me early, but shall not finde me. Noting to vs, that as they did refuse the time

Esa. 23. 12. 13.

in which he called, so they should call in hope of mercy, but finde none. The like we reade how the Prophet *Esa.* calling Ierusalem to repentance in sack-cloth and ashes for their sinnes; shee fell to sporting and feasting, despising the Lords message, and offer of grace by his Prophet; what came of it? You may reade presently, that their contempt comming to the Lords eares, he doth answere. Surely this iniquitie shall not bee purged from you till you die (saith the Lord of Hostes) giuing them to vnderstand, that seeing they set so light by the admonitions of the Prophet, there should bee left them no time to repent in, till hee had destroyed them. But of all the places of Scripture for this purpose, let vs see what the Lord saith to Ierusalem by his Prophet *Ezechiel.*

Ezech. 34. 13.

Because (saith hee) I would haue purged thee, and thou wast not purged, thou shalt not be purged, till I haue caused my wrath to light upon thee. Marke this Place well, which may terrifie our hearts, (if we carry not the hearts of Tygers) in which the Lord testifies not onely to them, but to vs, then when by all kinde meanes and louing allurements, he offereth his fauour, and we obstinately refuse it, let vs be sure, then when wee would haue mercy and fauour from him, though wee
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begge it, crying and howling, he will deny vs. For there is a time set in which we may repent, but being despised and outrun, there is after no houre to obtaine mercy. The reasons whereof are specially three. *viz.*

The first taken from God, who, because it proceedes from his loue to offer mercy, it must needs stand with his iustice to punish the wilfull contempt of it, with a perpetuall deniall of mercy.

The second from Sathan, who by contemning and neglecting the Lords gracious offer of mercy, gets great advantage of vs, and hereby makes a way for such sinnes as hardly in time we can repent vs of.

The third is from the nature of this sinne which hatcheth three horrible sinnes; for delay breeds custome, custome breeds securitie, and security breeds impenitencie. A drunkard, wee see, is more easily reclaymed from that sinne at the first, then when hee hath gotten the custome of it, and so it is of all other sinnes. And hence it is that the Lord by his Prophet doth note it a thing impossible in respect of humane power to leaue those sinnes which are customably committed, saying, *Can the black more change his skin, or the Leopard his spots, then may yet also doe good, that are accustomed to doe euill.*

Ieremo, 13. 23.

Oh beloued, let vs take heede of despising the Lords kind offer of mercy, lest hee bee angry, and so wee perish in his wrath. For which cause let vs call to remembrance these foure motiues to mooue vs to accept of the time of grace, this acceptable day of saluation. *viz.*

Psal. 2. 13.

2. Cor. 6. 2.

First, how mercifull the Lord hath beene to vs, who might haue cut off our time in our youth, in which it may be wee were vnthriftie, or in the midst of some grieuous sinne, that we committed heretofore, or of late daies, and so haue sent vs to hell.

Secondly, consider how many good motions of his holy spirit wee haue let slip, and made light accompt of, and sent him away from vs with griefe, which it may be we shall neuer enioy againe.

ThirJly

Thirdly call to thy minde how hee hath this day offered thee his Maiesties gracious pardon vpon thy willing accepting of it, which for ought that either I or thou know, he will neuer offer againe vnto thee.

Fourthly consider that as the Lord hath giuen thee a time, so he hath giuen thee thy senses, thy wittes, thy memory, which hee hath deprived others of, and may thee also, for ought thou knowest, because thou hast made no better vse of them for his glory, and thy owne saluation. Therefore say, Lord turne mee vnto thee, and deliuer my soule, enlighten my vnderstanding, from this grosse darkenesse, free my desires from these iron chaines, from these massie fetters of sin, that I may turne vnto thee in the seasonable time of health and strength; and not deferre the great and waightie worke of my repentance, vntill either by long custome of sin, or by debility of body or minde or both, I shall not be able to think vpon thee.

But some will object, what is there no hope of saluation for him that repenteth at the last houre? Answer. I will not say (saith Saint *Augustine*) he shall be saued, I will not say he shall be damned. You wil say, the thiefe was saued at the very last cast of life, or some short time before he departed from the crosse to paradise. Answer. I confesse that the scripture speaketh of such a one crucified at the right hand of the son of God, who craving with faith mercy to saluation, receiued this answer, *to day shalt thou be with me in paradise*. Hee was called at the eleuenth houre at the poynt of the twelue, when hee was now dying and drawing on; and therefore his conuersion was altogether miraculous and extraordinary. And there was a speciall reason why our Saviour Christ would haue him to be then called; that while he was in suffering he might shew forth the vertue of his passion, that all which saw the one, might also acknowledge the other. Now it is not good for any man to make an ordinarie rule of an extraordinary example, and besides the scripture speakes but of one that was so saued; and it speakes of another in that

Luke 23.43:

that very place, and at that very instant that was damned. And hereupon a father saith, we reade of one, that so much should despaire, and but of one, that no man should presume. And vpon this also *Origen* writeth thus, there is no man hath cause to despaire of pardon, seeing Christ said vnto the theefe *verily this day thou shalt be with me in paradise*, and yet may not too much presume of pardon, because Christ said not *verily this day shall yee be with me in paradize*.

This example therefore is a medicine onely against desperation, and no cloake for sinne. And therefore let vs remember before we sinne, that Christ pardoned not the multitude, and thereby feare his iustice; and after wee haue sinned, let vs remember that Christ pardoned the theefe, and so hope for mercy. *Est paenitentia est feras, tamen indulgentia non est feras*. Saith *Lambard* Gods mercy is aboue our misery, and an euening sacrifice is accepted by him; yet on the other side we neuer reade that Christ cured one blind man often, that hee healed the same lepers diuers times; that he raised *Lazarus* twice. Marke well (saith one) what I say, that a man which repenteth not but at his latter end shall be damned; I doe not say so, what then doe I say? He shall be saved? No. What then doe I say? I say I know not, I say I presume not, I promise not, wilt thou then deliuer thy selfe out of this doubt? Wilt thou escape this dangerous poynt? Repent thou then whilst thou art whole, for if thou repent whilst thou art in health, whensoever the last day of all cometh vpon thee thou art safe, for that thou didst repent in that time when thou mightest yet haue sinned: but if thou wilt repent when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee. One being demanded when it was time to repent, answered, one day before our Death, but when it was replied, that no man know that day, he said, begin then to day, for feare of sayling, and boast not of to morrow, for thou knowest not what a day may bring forth: many pretend to mend all in time, and this time is so deferred from day to day vntill God (in whose hands onely

ly all times consist) doth shut them out of all time and send them to paines eternall with out time, for that they abuse the speciall benefit of time in this world.

Againe concerning those which post off their repentance til age, sickness, or death; of these there are specially two sorts. viz.

The first sort are such as plead the sweete promises of the Gospell, as namely these. *At what time soever a sinner doth repent &c. Come vnto me all yee that labour and are heauie laden, and I will refresh you.* Answer. True it is, and most true, but to whom are these promises made, and to what sinners? They are made to all repentant sinners that turne to the Lord with all their hearts, but thou art an vnrepentant wretch and continuest in thy sinnes, therefore those comfortable promises belong not vnto thee. And what sinners doth he bid come vnto him? Those that be weary and heauie laden, that is, whose sins pinch and wound them at the very heart, and withall desire to be eased of the burthen of them. Therefore take not occasion to presume of the promises of the Gospell; for vnlesse thou turne from thy euill wayes, and repent of thy sinnes, they belong nothing at all vnto thee. I know the Gospell is a booke of mercy, I know that in the Prophets there are many aspersions of mercy; I know that out of the eater comes meat, and out of the strong comes sweetenesse; and that in the ten commandments (which be the administratiōs of death) there is made expresse mention of mercy, I will haue mercy vpon thousands; yea, the very first words of them are the couenant of grace, I am the Lord thy God; yet, if euery leafe and euery line, and euery word in the bible were nothing but mercy, mercy: yet nothing auails the presumptuous sinner that lies rotting in his iniquities; O but he is mercifull, gracious, slow to anger, abundant in goodnesse and truth, reseruing mercy for thousands, forgiuing iniquitie, transgression, and sinne; is not here mercy mentioned nine or ten times together? It is, but read on the very next words, and not making the wicked innocent, visiting

Ezech. 18. 21.

Mat. 11. 28.

visiting the iniquitie of the fathers vpon the children, and vpon childrens children vnto the third and fourth generation: is not this the terrible voice of iustice? But stay, in the 136 Psal. there is nothing but his mercy endureth for euer which is the foote of the Psal. and is found six and twentie times in 26 verses, yet harke what a ratling thunder-clappe is heere, and ouerthrew *Pharaoh* and his host in the red sea, and smote great Kings, and slew mighty Kings &c.

The second sort are such, that by reading and hearing of the story of *Lots* drunkennes, of *Dauids* adultery, of *Peters* deniall, doe thereby blesse themselves, and strengthen and comfort their hearts, yea they haue learned to alledge them as examples to extenuate their sinnes, and to presume that they shall finde the like mercy. Am I a Drunkard? (saith one) so was that good man *Lot*. Am I an Adulterer? (saith another) so was *David*, a man after Gods owne heart. Am I a swearer, a forswearer, a curser, a denyer of Christ? So was the holy Apostle Saint Peter. Shall I despaire of saluatiō, saith the wicked persister in sinne, and I read that the theefe repented on the crosse, and found mercy at the last houre? O vile wretches, who hath bewitched you to peruert Gods word to your destruction? It is as much as to poyson the soule. Look on their repentance. *Lot* fell of infirmitie, and no doubt repented with much griefe; yet looke vpon Gods iudgment vpon that incestuous seede. Looke vpon *David*. Read the 38 Psalme, it made him grow crooked, his sinnes were as fire in his bones; he had not a good day to his death, but the griefe of his sinnes made him to roare out; thou wouldst be loath to buy thy sinne so deere as he did. Looke vpon *Peter* who wept for his sinnes most bitterly. And as for the example of the theefe (as wee haue heard already, and cannot heare too often) seeing it is so often objected and vrged, the Lord knocketh but once by one sermon, and he repented, but thou hast heard many sermons crying and calling vnto thee, and yet thou hast not repented; and this is as wee haue heard) an extraordinary example, and thereof not the like in all.

Psal. 38.

Mat. 16. 75.

Num. 22, 28.

all the scripture againe; and the Lord hath set out but one, and yet one, that noe man should despaire, and yet that noe man should presume by this one example, for what man will spurre his Asse till he speake, because *Balaam* did so, and yet one, that no man should despaire, but to know that God is able to call home at the last houre. And by this he did declare the riches of his mercy to all such as haue grace to turne vnto him; where contrary we see, many thousands of those, who hauing deferred their repentance, haue beene taken away in their sinnes, and dyed impenitent. But this example is for all penitent sinners, who vpon their hearty repentance may assure themselues that the Lord will receiue them to mercy. Now if thou canst promise to thy selfe the same repentance and faith in Christ, that he had, then maist thou promise thy selfe the same felicitie which he now enioyes.

S. Ambrose calls the history of this man, *pulcherrimum affectanda conuersionis exemplum*, a most goodly example to moue men to turne to God. But looke thou on his fellow, who had no grace to repent, and who hangs as an example to all impenitent wretches to looke vpon, that they despise not the mercie of God, nor reiect his call by his messengers and Ministers, lest it come to passe, that when they would repent they cannot.

To thee then that art priuie, thou hast had many calles, many offers of grace, yea that hast scene the painfull and faithfull Preachers of Gods holy Word & Sacraments, spend their wits, their strength, yea ouerspend themselues for thy good, what diuell hath bewitched thee to post off all, and willingly to cast away thy selfe?

Deut. 29. 19.
20.

To thee therefore, that dost strengthen thy selfe in thy sinnes vpon presumption of mercie to others, I referre thee to the words that the Lord himselfe speakes in *Deuteronomie*. *He that when he heareth the words of this curse, blesseth himselfe in his heart saying, I shall haue peace, though I walke according to the stubbornnesse of my owne heart, thus adding drunkennesse to thirst, the Lord will not spare him, nor be mercifull*

full vnto him, but the wrath of the Lord and his iealousie shall smoake against that man, and all the curses that are written in this booke shall light vpon him, and the Lord shall blot out his name from vnder heauen. Besides this place, there are many others in the Scriptures against those that strengthen their hearts in their sinnes. If you presume that a Lord Lord will serue the turne at the close of your life, it is nothing else but *Infidelis fiducia*, a faithlesse confidence, as Saint Bernard calls it.

Againe, by that parable in the Gospell of the Labourers, that were called into the Vineyard at seuerall houres in the day, doe many wicked men take great incouragement to neglect the time of their calling, & repentance, because they that were called in the last houre were accepted, and rewarded equally with those, which came in the first houre of the day. But shew me which of those labourers, being called, did refuse to come. It seemeth rather vnto mee, that hereby they should learne without delay to repent, when they are called to repēt, at what time soeuer it be, for he is not bound to vs, but we to him. Hee that saith, *when the wicked man turneth from his wickednesse that he hath committed, and doth that which is lawfull and right, shall saue his soule aline*, doth say also. *It is good for a man that he beare the yoke in his youth*: for old age is like to flint, you may breake it before you can soften it. In youth sinnes are few and feeble, but by continuance they grow to be as strong as Giants, and increase into mightie armies. And where Salomon said before to the yong man, *Remember thy Creator in the daies of thy youth*; in the same verse hee also sheweth the reason of the same, and therefore saith, *Before thy euill dayes come, and yeares approach, wherein thou shalt say, I haue no pleasure in them*. These are the reasons for which Salomon would haue his yong man not to put off in the age of youth (which is most prime, and reachable) the remembrance of his Creator, and his repentance; and they are taken from the many infirmities and withdrawings that are to be found in old age, when youth

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Mat. 20. 1. &c.

Ezech. 18. 27.

Lam. 3. 27.

Eccles. 12. 1.

is abused: As much as if *Salomon* should haue said; Well, my sonne, thou art now yong, lustie and actiue, of good apprehension and sharpe conceit, indued with fresh and strong faculties of wit and remembrance, thy feete are nimble, thy sight is good, and thy hearing perfect, now therefore serue God, and repent, whiles thou mayest; the time will come, when thou wilt be old, weake, and sickly, dull in apprehending, and of bad capacitie and remembrance, without good legges to bring thee to Church, without a good eare to heare at Church, and either without eyes, or darke-sighted, and not able to reade long, nor to see a good letter, but throw spectacles. Then it will bee too late to doe any good seruice to God thy Creator. This I take to bee the Wisemans meaning in these words; which teacheth vs that old age is no fit time wherein to begin repentance and godlinesse, when the greene and fresh age of youth hath beene consumed in vanities.

Mal. 1.8.

Leu. 22.20.

Heb. 11.24.

Gen. 39.10.12.

The Israelites are complained of by the Lord in *Malachy*, that they offered the blinde for sacrifice, and the lame and sicke for a hallowed thing. *And if yee offer the blinde for sacrifice, is it not euill? and if yee offer the lame and sicke, is it not euill? Offer it now vnto the Gouvernour, will he be pleased with thee? or accept of thy person? saith the Lord of Hostes.* He that would not haue a beast (while he had no eyes) in his seruice, would haue thee, while thou hast eyes, to serue him; the sicke and the lame were no good offerings then, as being forbidden in the Law, and be they good ware now in the sicke and lame bodie of a man, that hath desperately put off his repentance, and turning to God, till he can neither draw winde nor legge? *Moses* knew this, and therefore bore this burden yong, and whiles his legges were able to beare him; for the text saith, That *when he was come to age, he refused to be called the son of Pharaohs daughter*, that is, would not liue in delicacies, while he had strength to liue vnto God. *Ioseph* also in his beautie, and faire person, turned his backe to his tempting Mistresse, and his face to the Lord, hee would not
put

put off to serue God till olde age had made wrinckles in his faire face, and his skinne withered. *Iosiah*, a good King, in the eight yeere of his raigne, and sixteenth of his age (when he was yet a childe) began to seeke after his God, the God of *Dauid* his Father, and in the twelfth yeere of his raigne, and twentieth of his age, made a famous reformation. What? So soone and so yong? So saith the Scripture; and so it was without controuersie. For Gods children take the good dayes of youth for good duties, and not the euill dayes of sickly and saplesse old age, as commonly the children of the world doe. *Samuel* serued God in his minoritie, and grew in spirit, as he shot vp in yeeres; he was a good man, and the better, because a good yong man. And *Timothy* from a child did know the holy Scriptures, as the Apostle Saint *Paul* witnesseth for him.

2. Chro. 34. 3.
4. 5. 6.

1. Sam. 3. 19.

2. Tim. 3. 15.

The reasons why we must thus begin to repent betimes, are these, *viz.*

First, repentance, as it can neuer come too soone, where sinne is gone before, so it must needs with much adoe, and not without some speciall worke of God, ouertake so many sinnes of youth and manhood; so farre, and much before it.

Secondly, old age is full of wearinesse and trouble, and where we haue elbow-roome in youth, we cannot turne vs in old age; perhaps we shall neither heare, nor see, nor goe, nor sit, without paine and torment in all parts; and is this (say you) a fit condition of life, and time of age to serue God in. But say that the forcible working of the holy Spirit, like a great gale of winde, be able to blow thee home on the sodaine, yet art thou not sure to haue it. And doest thou thinke, seeing thou wilt not repent & know God in youth, that hee will know thee at these yeeres, and in this case and state? And wilt thou bestow on Satan the beautie, strength and freshnesse of youth, & offer to God the wrinckles, weaknesse, and foule hew of old age? or when thou hast giuen away the flower of thy youth to Gods enemy, wilt thou offer

Prou. I. 24. 28.

Luke 16. 24.

Heb. 12. 17.

Mat. 25. 11. 12.

Esay 59. 2.

fer to God (who will haue the first, and deserues the best) the dregges and leauings ? To all such I say, if you will not know God in your youth, hee will neuer know thee, (for ought that thou knowest) when thou art gray-headed. If (as hath beene said) thou wilt not giue him the yong and sound, and that which is without blemish, he will neuer take in good part the old and sicke, and euill fauoured, which no man will giue to his friend, nor dare offer to his prince. If thou wilt not, when thou art quick-witted, when thou art come to the yeares of dotage, he will not. If thou wilt not heare him in his day, thou shalt crie in thy day, that is, in the euill day, and shalt not bee heard. Yea God hath told thee (as we haue said before) *Because I haue called and you refused, you shall call vpon me, and I will not answere you.* A dolefull and heauie doome for a dying man. It is too late to sow, when thy fruite should be in, and no time to leaue sinne, when sin must leaue thee.

Dines prayed, but was not heard. *Esa* wept, but was not pitied. The foolish Virgins knocked, but were denied. By which fearefull examples it appeareth, that it will be too late to call for mercie after this life, when the gates of mercie will be shut vp, and repentance comes too late. For if wee through our negligence and carelesse nesse ouerslip this oportunitie, which the Lord in mercie offereth vs, we cannot recouer it afterward, although wee seeke it with teares ; which we find truely verified by the fore-alledged fearefull examples. *For your iniquities haue seperated betweene you and your God, and your finnes, haue hid his face from you, that hee will not heare.* It is therefore the surest and safest way, and better by many degrees, for the saluation of our soules, to leaue our finnes now in our youth, and now to repent in our health, then hereafter (alas !) when it may be too late.

The holy Ghost in the Scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance ; and vpon this Theme many of the holy men of God spent their Sermons. Looke in *Esay*, *Ieremie* and the rest,

rest, and you shall euer finde that they beate vpon this present time. *Now turne vnto the Lord; now whiles it is called to day; to day if yee will heare his voice, this is the accepted time;* and therefore wee may not come for it many yeeres hence, being promised to day.

Esay 55.
Ier. 35.
Heb. 3.
Psal. 95.
Ioel. 2.

Iniquitie did then abound (as now it doth) and procrastination was euer dangerous, and therefore they iudged no doctrine so fitte, as often to vrge repentance without all delay.

So that now euen now is the time of repentance, euen now whilst he calleth, now whilst he speaketh, now whilst hee knocketh, now let vs take vp this day, and make it the ioyfull day of our repentance. *For ioy shall be in heauen* (saith our Sauiour in the Gospe'l) *ouer one sinner that repenteth.* Therefore let vs now say, this shalbe my day of repentance, I will deferre it no longer; and so let vs repent from day to day, euen to our dying day; and then whosoever shall continue so repenting to the end, hee shall surely and vndoubtedly be saued.

Luke 15.7.

Mat. 24.13.

Now for conclusion of this duetie of repentance, marke heere how happily we fall vpon repentance; God grant repentance to fall vpon vs. It is a grace (when it falls vpon a sinfull soule) that makes the Diuels murmure, and vex themselves in hell, and the good Angels reioyce in heauen.

Luke 15.

This is that which makes the eternall Wisdome content to forget our iniquities, and to remember them no more, then if they had neuer beene; and this is *Magna spongia* (as Saint *Augustine* calles it) the great sponge that wipes them all away out of the sight of God: this speakes to mercy to seperate our sinnes from the face of God, to binde them vp in bundles, and drowne them in the sea of obliuion: this is that mourning Master, that is neuer without good attendants, teares of contrition, prayers for remission, and purposes of a mended life. This makes *Mary Magdalen* of a sinner, a Saint: *Zacheus* of an extortioner, charitable; and of persecuting *Saul*, a professing *Paul*. Repentance is the Su-

perfedas that dischargeth all bonds of sinne. Behold the office of repentance, shee standeth at the doore, and offers her loving seruice; entertaine mee, and I will vnload thy heart of that euill poyson, and returne it to thee emptie, though it were full to the brimme. *Peccasti? pœnitere; millies peccasti? millies pœnitere; millies pœnitet? adhuc etiam pœnitere:* Hast thou sinned? repent; hast thou a thousand times sinned? why then a thousand times repent: hast thou repented a thousand times? I say despaire not, but still betake thy selfe to repentance.

If you welcome repentance, knocking at your dore from God, it shall knocke at Gods doore of mercy for you. It askes of you amendment, of God forgiuenesse. Receiue it therefore and imbrace it.

The fourth dutie is to die in prayer; for when it shall please God in the weaknesse of our bodies, to giue vs a remembrance of our mortality and our end: let vs pray to God for grace, that we may spend the time of our sicknesse in reading Gods word and comfortable bookes, in godly conference, in holy meditation, and in feruent prayer to the Lord: first for patience in thy sicknesse: secondly, for comfort in Christ Iesus: thirdly, for strength in his mercy: and fourthly, for deliuerance at his good pleasure; yea endeuour as much as thou canst to die praying. For when thou art in the depthes of miseries, and at it were at the gates of death, there is a depth of Gods mercie, who is readie to heare and helpe thee: for misery must call vpon mercie, and Prayer is the chiefeest thing that a man may present God withall. For by prayer we are oftentimes in spirit (with the blessed Apostle) rapt vp into the third heauens, where we that are otherwise but wormes, walke with the blessed Angels, and euen continually to our very end, talke familiarly with our God. And hence it is, that holy men and women in former times could neuer have enough of this exercise.

Nazianzen in his Epitaph for his sister *Gorgonia*, writeth that shee was so giuen to prayer, that her knees seemed to cleaue

cleave vnto the earth, and to grow to the very ground, by reason of her continuance in prayer.

Gregorie in his Dialogues writeth, that his Aunt *Trafilla* being dead, was found to haue her elbowes as hard as horne, which hardnesse shee gate by leaning to a deske, on which shee vsed to pray.

Ensebins in his Historie, writeth, that *James* the brother of our Lord, had knees as hard as Camels knees, benumbed and bereaued of all sence and feeling, by reason of his continuall kneeling in prayer.

Hierom, in the life of *Paul* the Ermite, writeth that he was found dead kneeling vpon his knees, holding vp his hands, lifting vp his eyes, so that the very dead corps seemed yet to liue, and by a kinde of religious gesture to pray still vnto God. O how blessed was that soule without the body, when as that bodie without the soule seemed so deuout!

O would to God that we likewise might be so happie, so blessed as this holy man was, that wee might depart hence in such sort as he did; nay in such sort as our Sauour Christ did, who died in prayer: *Father* (saith he) *into thy hands I commend my spirit*: and in such sort as *Stephen* died, for when Death had seased his bodie, he died in prayer, *Lord Iesus* (saith he) *receiue my spirit*. And in such sort as *Iacob* died, who in the seasure of death vpon his bodie, raised vp himselfe, and turning his face toward his beds head, leaned on the top of his staffe, by reason of his feeblenesse, and so prayed vnto God. Which prayer of his at his death, was an excellent fruit of his faith: *For by faith, Iacob, when hee was in dying, blessed both the sonnes of Ioseph, and worshipped leaning vpon the top of his staffe*. God grant when he commeth, that he may finde vs so doing, that when we shall lye vpon our death-beds gasping for breath, readie to giue vp the ghost, that then the precious soule of euery one of vs, redeemed with the most precious bloud of our sweete Sauour Christ Iesus, may passe away in a prayer, in a secret and sweet prayer, may passe (I say) out of *Adams* body into *Abrahams* bosome.

Luke 23.46.

Acts 7.59.

Heb. 11.21.

But heere it may be objected, that in the pangs of death men want their senses, and convenient utterance, and therefore are vnable to pray. *Answer*: The very sighes, sobbes, and groanes of a penitent and bleeding heart, are prayers before God at such a time, euen as effectually as if they were uttered by the best voyce in the world. For prayer standeth in the affection of the heart, whereof the voice is but an outward messenger. For God at such a time especially looks not vpon the speech and voice, but vpon the heart. And therefore the Psalmist saith, *That God beares the desire of the humble, the Lord will fulfill the desire of them that feare him.*

What prayer maketh the little infant to his mother? He weepeth and cryeth, not being able to expresse what he lacketh, the mother offers him the breast, or giueth him some other thing, such as shee thinketh his necessitie requireth; much more then the heauenly Father, heedeth the desires, sighes, groanes, and teares of his children, and doing the office of a Father, hee heareth them, and prouideth for them.

Wee reade in the booke of *Exodus*, that the Lord said vnto *Moses*, *Wherefore cryest thou vnto me?* and yet (as it is there said) *there was no voice heard.* Wee reade also in the first booke of *Samuel*, that *Hannah* continued praying before the Lord, that *shee spake in heart onely, her lippes moued, but her voice was not heard;* and yet the Lord heard her heartie prayer, and granted her request. Yea the very teares of the children of God are loud, and sounding Prayers in his eares. who *will* (as the Psalmist saith) *put them into his bottle, and register them in his booke;* yea the very bloud of his Saints are crying prayers vnto him. And therefore the Lord said vnto *Cain*, when he had slaine his brother *Abel*, *What hast thou done? the voice of thy brothers bloud crieth vnto mee from the ground.*

If thou canst not pray distinctly and orderly, lifting vp thine eyes on high; with *Hezekiah* chatter like the Swallow, mourne like the Doue. For the sorrow of his heart did so oppress

Psal. 10. 17.
Psal. 145. 19.

Psal. 38. 9.
Matth. 7. 11.

Exod. 14. 15.

1. Sam. 1. 12.
13.

Psal. 56. 8.

Gen. 4. 10.

preſſe his ſoule, that though he remembered God, and looked vp vnto him, and had all his deſires waiting vpon the hand of God, yet he was not able to pray to God in any diſtinct manner, like a well aduised man; his praying was all out of order, it was more like the mourning of a Doue, and the chattering of a ſwallow, then like the holy and orderly prayers of a wiſe and godly man, as wee may reade in the Prophecie of *Eſay*. Wee reade not in what words *Peter* prayed, but onely that he wept bitterly; let thy teares flow likewise, when thy words can find no free paſſage. Which teares of ſinners *S. Bernard* calls the wine of Angels.

Eſa. 38. 14.

Luke 22. 62.

And as concerning the true vigor of praying, *S. Auguſtine* in one place ſayeth; It ſtands more in teares then in words: for inſtructing a certaine rich widow how to pray vnto God, among other words, hee hath this ſaying: *Plerumque hoc negotium plus gemitibus quam ſermonibus agitur, plus fletu quam afflatu*. This buſineſſe of prayer (for the moſt part) is performed rather with groaning then with words, with weeping then with ſpeech. Let God heare thy ſighes and grones, let him ſee thy teares, when thou canſt not ſhew him thy deſire in words. Water thy couch with teares as did the Prophet, and God will gather vp, and put euery drop into his bottle. Thus doing, when thou thinkeſt thou haſt not prayed, thou haſt prayed moſt powerfully. For as *Saint Ierome* ſaith, *Oratio Deum lenit, lachryma cogit*, prayer greatly moueth God, teares forceably compell him; he is allured and wonne with the words of prayer, to heare vs, but with the teares of a contrite heart, he is drawne and inforced to heare and helpe, where otherwiſe hee would not. And in this caſe wee muſt remember, that God accepts affecting for effecting, willing for working, deſires for deeds, purpoſes for performances, pence for pounds,

Pſal. 6. 6.

S. Chryſoſtome ſaith, That prayer is the ſoule of our ſoules, and in this affliction growing in thy ſoule, becauſe thou knoweſt not how to pray, heare a notable comfort that the Apoſtle giues thee, ſaying; *The ſpirit helpeth our infirmities;*

Rom. 8. 26.

Esay 65.24.

for we know not how to pray as wee ought, but the spirit it selfe maketh request for vs with sighes that cannot bee expressed. Where thine owne strength and wisdom faileth in this seruice of prayer vnto God, there the wisdom and power of Gods spirit kindleth in thee strong desires, and earnest longing after mercie; and the meanings of those desires and longings God perfectly vnderstandeth, and needes not be informed by thy words. So that though thou canst not pray as thou oughtst to doe, yet that seruice goeth forward wel, while heartily thou desirest Gods fauour. *And it shall come to passe (saith the Lord) that before they call to me for ayde, (that is, in our purpose of prayer) I will answere, and whiles they are yet speaking, I will heare.*

1. Thess. 4. 16.

Remember that many goe to bed, and neuer rise againe, till they be raised vp and wakened by the sound of the last trumpet. If therefore thou desire to sleepe safely and securely, whether in health or sicknesse, goe to bed with a reuerence of Gods Maiestie, and a consideration of thine owne weaknes, frailty and miserie, which thou mayest imprint in thy heart in some poore measure, and pray thou thus, and say: If it bee thy blessed will to call for mee in my sleepe, O Lord for Christ Iesus sake haue mercy vpon me, forgiue me all my sinnes, and receiue my parting soule into the heavenly kingdome. But if it be thy blessed wil and pleasure, to adde more dayes vnto my life, then (good Lord) adde more amendment to my dayes, and weane my mind from the loue of this world and worldly things, and cause mee more and more to settle my conuersation and meditations on heauen and heavenly things.

Wisd. 16. 23.

Psal. 68. 20.

And whether thou shalt recouer or not recouer thy former health againe by prayer, that belongeth to thy God, and resteth altogether in his good will and pleasure. *For God (saith Wisdom) hath power of life and death. And to God the Lord (saith the Psalmist) belong the issues of death.* And to speake truth, God (for the most part) seemeth to sleepe, that so he might be awakened by our intreaties. For God (as S.

Augustine.

Augustine notes) *amat nimium vehementes*, and is so delighted with our prayers, as that he doeth many times deny vs our suites, that hee might heare vs continue earnest in our prayers. And againe, if he should vpon euery motion wee make vnto him, grant our requests, his benefits at last would come to be contemned of vs. For we know it an ordinarie practise amongst men, *cito data cito vilescunt*, we account it scarce worth the taking, that is not twice worth the asking. Therefore before he grant, hee would haue vs earnest with him indeed, and to awake him with our prayers, if perchance he should seeme to vs to be asleepe. For God loueth, and is especially delighted with an earnest suter, and therefore doth many times deny men their requests at the first, that hee might find them more seruent and constant in their prayers to him afterwards.

But if God of his mercie be awakened by thy importunitie, and hath at length heard thy prayer, or the prayers of others for thee, and hath restored thee to thy health againe, (*For the Lord (saith Hanna) killeth and maketh alive, hee bringeth downe to the graue, and bringeth vp.* And the Lord himselfe saith in Exodus: *I am the Lord that healeth thee, and againe I kill and giue life, I wound, and I make whole*) thou hast thy desire, or rather perhaps not thy desire, seeing the holiest and best men of all encline neither this way nor that way, but wholly resigne themselues, as in all other things, so especially in this case, to Gods good will and pleasure; or if they determinately desire any thing, it is for the most part with the Apostle, to be dissolued, and to be with Christ, which is best of all. But suppose thou desirest to recouer, and doest recouer indeed, consider then with thy selfe, that thou hast now receiued from God, as it were another life; and know, that it is but for a short time, and therefore spend it to the honour and glory of God, that restored it vnto thee, and in newnesse of life: let thy sinnes die with thy sicknesse, but liue thou by grace to holinesse.

But then as thou obtainest thy desire, thou must performe thy

1. Sam. 2. 6.

Exod. 15. 26.

Phil. 1. 23.

I sal. 6. 6.

2. King. 20. 6.

Psal. 6. 8. 9.

Psal. 119. 115.

Eccles. 5. 4. 5.

Deut. 23. 21.

thy promise which thou madest when thy body was grieved with sicknesse and paine even readie to die, and when thy soule was oppressed with heauinesse, pensiuenesse, and sadnesse, when thou (with the Prophet) diddest water thy couch with thy teares. And what was that promise? namely, that if it pleased God to grant thee life and health, and adde vnto thy daies some few yeeres more, as he did to king *Ezechiab*; then thou wouldest loue him more sincerely, serue him more obediently, tender his glory more deerely, pray vnto him more heartily, repent more soundly, follow thy calling more faithfully, hate sinne more effectually, and liue hereafter more warily and religiously then euer thou didst before. And if thou hast offended him with pride, to humble thy selfe hereafter; if with dissolutenes, to be more sober; if with swearing, to leaue it; if with prophaning of the Sabbaoths, to make more conscience in sanctifying it; if with vncleannesse, to bee chaste and vnblameable; if with conuersing with the wicked, to abandon their societie, and to say vnto them with the Prophet *Dauid*: *Depart from mee all yee workers of iniquity, for the Lord hath heard the voyce of my weeping, the Lord hath heard my supplication, the Lord will receiue my prayer: and againe, Depart from me you euill doers, for I will keepe the commandements of my God.*

Remember that thou hast promised and vowed amendment and newnes of life, deferre not to performe the same. *When thou vowest a vow vnto God* (saith the Preacher) *defer not to pay it, for he hath no pleasure in fooles; pay that which thou hast vowed: for better it is thou shouldst not vow, then vow, and not pay.* Again, *When thou shalt vow a vow vnto the Lord thy God* (saith *Moses*) *thou shalt not be slacke to pay it, for thy Lord thy God will require it of thee, and it would be sinne in thee.*

Thus, if these and such other like promises and vows thou wilt most conscienceably and constantly performe, then in a good houre (as we say) and in a happy time thou didst recover. And be thou not then the more secure and carelesse in that thou art restored to health, neither (with the
chiefe

chiefe Butler) be thou forgetfull of thy promises, nor insult in thy selfe that thou hast escaped death, but call thy sinnes and faults to remembrance with the same chiefe Butler, and remember rather, that God seeing how vnprepared thou wast, hath of his infinit mercy spared thee, and giuen thee some little longer time and space of breathing and respite, that thou mayest performe thy vowes and promises in the amendement of thy sinfull life, and in putting thy selfe in a better readines against another time, (and how soone thou knowest not:) for though thou hast escaped this dangerous sicknesse, (which many others haue not) and then canst say with the Prophet, *The Lord hath chastened me sore, but he hath not giuen me ouer vnto death,* yet it may be that thou shalt not escape the next. It may bee when a ship is come to the mouth of the hauen, a blast driueth it backe againe, but there it will arriue at the last, so must thou at length at the gates of death, though thou hast escaped this.

Too too many there are that when God visits them with sharpe diseases, that wakens y^e their consciences, and then sicke, sicke, and then if God will repriue them vntill a longer day, oh what Christians courses they vow to take. God proues them, they mend in bodies, yeeres: in manners? no, no more then Pharaoh after the plagues remoucall: for many in their afflictions and sicknesse looking for death, how liberall are they in their promises? but afterward how basely niggardly are they in their performances? they play childrens play with God, they take away a thing as soone as they haue giuen it. When *Nebuchadnezzar* besieged Ierusalem, then the Iewes made a solemne couenant with the Lord to set free their seruants: but no sooner had the king remooued his siege, but they retracted and repealed their vow, and brought backe againe their seruants into their former bondage, *Ierem. 34. 10.* So fareth it with these kind of men, when God layeth siege to them by sicknesse or some other pinching affliction, then couenants and promises are made concerning the putting away of their sinnes, but no sooner

Gen. 40. 23.

Gen. 41. 9.

Psal. 118. 18.

sooner doth God begin to depart and slacke his wrath, but we returne with the dog to the vomit, and with the sowe to the wallowing in the mire, like Pharaoh that dismissed the Israelites when death entred within his palaces; but presently after in all hast makes after them to fetch them back againe.

Consider therefore how fearefull a reckoning thou hadst made before Gods iudgment seat ere this time, if thou hadst died of this sicknes, and spend the time remaining in such pleasing sort to thy gracious God, that thou mayest be able to make a more cheerefull and ioyfull account of thy life when it must expire indeed. Therefore put not farre off the day of thy death, though the Lord for thy good (if thou vse it well) hath put it off; for thou knowest not for all this how neere it is at hand, and see that thou (being so fairely warned) be wiser against the next time. For if thou bee taken vnprovided againe, thy excuse shall bee the lesse, and thy iudgement the greater. Thy worke is great which thou hast to doe, and thy time can be but short, and hee who will recompence euery man according to his worke, standeth at the doore. Thinke how much worke is behind, and how slowly thou hast wrought in the time past. The vncleane spirit is cast out, let him not enter and come in againe with seven worse then himselfe. Thou hast sighed out the grones of contrition, thou hast wept the teares of repentance, thou art washed in the poole of Bethesda streaming with five bloudie wounds, not with a troubling Angel, but with the Angel of Gods presence, troubled with the wrath due for thy sinnes; who descended into hell according to our Creed, that is, the extreame humiliation and abasement of Christ in his manhood, vnder the power of death and of the graue, being kept there as a prisoner in bonds vntill the third day, to restore thee to sauing health and heauen. Now therefore returne not (with the dog) to thy vomit, nor like the washed Sow to wallow in the mire againe, and the filthy puddle of thy former sinnes; lest being intangled and overcome againe with the filthinesse of sinne, (which now thou hast

Mat. 12. 43.

Ioh. 5. 4.

2. Pet. 2. 22.

hast escaped) thy latter end proue much worse vnto thee then thy first beginning.

Twicetherefore doth our Sauour Christ giue the same cautionarie warning to healed sinners : The first to the man cured of his eight and thirtie yeeres disease : the second to the woman taken in adultery, goe and sinne no more: hereby teaching vs, how dangerous a relapse and falling againe is into our wonted and accustomed sinnes. And for this present mercy and health, imitate the thankesfull Leper in the Gospel, and from henceforward tarie thou the Lords leisure, because the Lord tarieth thine; he tarieth for thee, till thou change thy euill life, tarie thou for him therefore vntill hee crowne thy good life; and remember these two things to thy dying day, and thou shalt neuer doe amisse : First, that there is about thee an all seeing eye, and an all-hearing eare. *He that planted the eare (saith the Psalmist) shall he not heare? he that formed the eye shall he not see?* goest thou out? he seeth thee, returnest thou home? hee seeth thee: doth the candle burne? he seeth thee, is the candle put out? hee seeth thee: be it light or darkenesse, hee seeth thee: hee seeth how thou doest conuerse with thine owne heart, and how with other men. Therefore in this case the counsell of the Philosopher is good: *Sic vine cum hominibus quasi Deus audiat, sic loquere cum Deo quasi homines videant*: So conuerse with men as if God heard thee, so conferre with God, as if men saw thee.

But suppose that thou desirest to recouer, and yet neither thy selfe sees any likelihood, nor God sees it good that thou shouldest recouer; then if thou hast inured thy selfe to repentance heretofore, and to prayer, it will be the more familiar with thee now at this time. Feruent prayer, heartie repentance, and watering thy couch with teares are most of all necessary at this time, that the feare of death may not affright thee, but be a welcome guest vnto thee. For that being truly penitent at thy departure, thou mayest bee sure with *Simeon* to depart in peace. And so God granting not thy

Ioh. 5. 5. 14.

Iob. 8. 11.

Luke 17. 15.

Psal. 94. 9.

Psa. 139. 11, 12.

Psal. 6. 6.

Luk. 2. 29.

thy will, but his will, may indeed grant both thy will and his will; thy will, which is not simply to recouer, but if God will; and his will, which is not to haue thee lye lingering and languishing any longer in this short pilgrimage and warfare, but to triumph for euer in heauen.

Therefore when the pangs of death doe come vpon thee, and the wormes of the earth doe waite for thee: if God giueth thee then thine vnderstanding, say thou then inwardly to thy selfe, to thy sicke soule, Now my pilgrimage is ended, my haruest is inned, my iourney is finished, my race is run, my houre-glasse spent, my candle burning in the socket. Many of the godly are gone before me, and I am now to follow after, *I haue fought a good fight, I haue finished my course; I haue kept the faith, hence-forth there is laid up for me a crowne of righteousness, which the Lord, the righteous Iudge, shall giue me at that day, and not to me onely, but to all them also that loue his appearing.* And, O Lord, I thanke thee, that I am a Christian, that I haue liued in a Christian Church, that I shall die amongst a Christian people, and that I am going to a Christian societie.

2. Tim. 4. 7. 8.

Exod. 33. 14.
15. 16.

And whereas the Lord said vnto *Moses*, *My presence shall goe with thee, and I will giue thee rest*: let vs at this time pray vnto the Lord as *Moses* doth, and say, *If thy presence goe not with mee at this time, then carry me not up hence. For wherein shall it be knowne heere that I haue found grace in thy sight? Is it not in that thou goest with me?*

Psal. 48. 14.

Luke 16. 22.

And if we thus spend the time of our sicknesse in this sort, the Lord when he calleth for vs by Death, shall finde vs either reading, or hearing, or meditating, or counselling, or resisting euill, or doing some good, or repenting or praying; and then wee may bee sure that God will be our guide euen vnto death, and will also send vs his Angels to stand at our beds-head, waiting for vs, to carry our soules into *Abrahams* bosome, where we shall see God the Father, behold God the Sonne, and looke vpon God the holy Ghost, where we shall enioy the fellowship of the Angels, the societie and company

ny of the Saints, and where wee shall liue eternally, obey God perfectly, and raigne with him triumphantly. And besides all this, if we spend the time of our health, of our sicknesse, and of our death in this sort, we shall leaue a good name and report behinde vs, which is better (saith the Preacher) then pretious oyntment, and is rather to be chosen (saith the Wiseman) then great riches, and it will be like the coates and garments which *Dorcas* made, that will remaine behinde vs after that wee are dead and gone, for the good example and incouragement of all others which are to follow vs.

Eccleſ. 7. 1. |

Prou. 22. 1. |

Acts 9. 36. |

The end of the fourth Diuiſion.

THE



THE
FIFTH DIVISION,
THE COMFORT AT OUR
OWNE DEATH.

Eccles. 7. 1.



He Preacher saith, That *the day of our death, is better then the day of our birth.* In which parcel of holy Scripture for our comfort at death, three points are to be considered. First, what is death that is heere mentioned. Secondly, how it can be truly (that is heere mentioned) said, that the day of our death is better then the day of our birth. Thirdly, in what respect it is better.

For the first, Death is a priuation of life, as a punishment ordained of God, and imposed on man for his sinne. It is a priuation of life, because the very nature of death is an absence or defect of that life, which God vouchsafed man by his creation. I adde further, that death is a punishment, more especially to intimate the nature and qualitie of death, and to shew that it was ordained as the meanes of the execution of Gods iudgement and iustice.

Furthermore, in euery punishment there bee three workers, the ordainer of it, the procurer, and the executioner.

Gen. 2. 17.

The ordainer of this punishment is God, in the estate of mans innocēcy, by a solemne law then made in these words. *In the day that thou eatest thereof, thou shalt die the death.* The Executioner of this punishment is also God himselfe, as himselfe testifieth in the Prophet *Esay*, in these words. *I make*
peace

peace and create euill. And this is materiall or naturall euill, to the latter of which, Death is to be referred; which is the destruction and abolishment of mans nature created.

The procurer of this punishment is not God, but man himselfe, in that man by sinne and disobedience did put vpon himselfe this punishment. Therefore the Lord in the Prophet *Osea* saith, *O Israel thou hast destroyed thy selfe, but in mee is thy helpe.*

Esa. 45.7.

Hosea 13.9.

Against this it may be objected, that man was mortall in the estate of his innocencie before the fall.

Answer; The frame and composition of mans body considered in it selfe, was mortall, because it was made of water and earth, and other elements, which are of themselves alterable and changeable; yet if we respect the grace and blessing which God did vouchsafe mans bodie in his creation, it was vnchangeable and immortal, and so by the same blessing should haue continued, if man had not fallen; and man by his fall, depriuing himselfe of this gift, and the blessing, became euery way mortall. And hereof it is that the Preacher saith, *Loe this onely haue I found, that God made man upright, but they haue sought out many inuentions.* Again, before the fall, mans bodie was but subiect to death, and could not then be said to be dead, but after the fall, it was then not onely subiect to death, but might also be said to bee dead. And therefore now in this respect the Apostle saith, *The body is dead because of sinne.*

Eccles. 7.29.

Rom. 8.10

Again, mans bodie in his innocencie, was like vnto the bodie of Christ, when he was vpon the earth, that is, onely subiect vnto death, for he could not be said to bee dead, because in him there was no sinne; and this was mans case in his innocencie before his fall.

Thus it appeares in part what death is. And yet for the better clearing of this point, wee are to consider the difference betweene the death of a man, and a beast. The death of a beast is the totall and finall abolishment of the whole creature; for the body is resolued to the first matter, and the

Gen². 7.

Leuit. 17. 14.

Psal. 49. 30.

Eccles. 3. 21.

soule rising frō the temperature of the body, is but a breath, and vanisheth to nothing. But in the death of a man it is otherwise: For though the bodie for a time be resolved and turned into dust, out of which it came, yet it must rise againe at the last day, and become immortall; but the soule subsisteth by it selfe out of the body, and is immortall. The reason of which difference is, for that the soule of man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no being in it selfe without the body, on which it wholly dependeth. The soule of a man contrariwise, being created of nothing. it is said, *God breathed into his nostrils the breath of life*, and then man became a liuing soule, and so as well subsisting forth of it, as in it. But when God made the beasts of the earth, he breathed not such matter into them, but their bloud is as their soule, and their life; for the life of all flesh is the bloud thereof. So that, *when beasts die, they perish*, as the Psalmist saith, *and that is their end, and their spirit goeth downward to the earth, but the spirit of man goeth upward*, saith the Preacher.

Saint Ambrose takes occasion by this difference, & from the shape of mans bodie, to aduertise our minde what our affections should be. It is well ordained (saith he) that man hath onely two feete with birds, and not foure feete with beasts, for by this he may learne to flye aloft with the birds, and not with beastes encline and decline to the grosser and earthly things of this world.

Heere then we see, that since the fall of man, man is not only subiect to death, but also may be said a dead man, because he shall as surely die, as if he were dead already, whereas notwithstanding he hath a forme and shew of immortallitie. Other things, so long as they retaine their forme, so long they doe remaine; A house falleth not all the time that his forme and fashon lasteth; the brute beast dieth not, except he first forgoe his life, which is his forme; but man hath a forme which neuer is dissolued, as namely, a minde endued.

endued with reason, and yet he liueth now but a very short time, in respect that his bodie, by reason of sinne and disobedience, is become mortall, whereby man is the procurer of his owne death and punishment.

Therefore it is a true saying of Saint Gregory, Man is the worke of God, sinne is the worke of man; let vs therefore discern what God hath made, and what man hath done; and neither for the error committed by man, let vs hate man, whom God made, nor for the man that is Gods worke, loue the sinne that man hath committed. And againe here note we must hate none in respect of his creation, but in respect he peruerteth the vse of his creation, for they beare the Image of God which is louely, but they deface and scratch it out to their owne damnation; so that we must hate not *virum*, but *vitium*, the wickednesse of the man, and not the wicked as he is man.

The kinds of death, as we haue heard in the first Diuision, are three-fold; Naturall, Spirituall, Eternall, but they may be reduced into two only, as the kinds of life are, that is, bodily and spirituall. Bodily death is nothing else but the separation of the soule from the body, as bodily life is the coniunction of body and soule. And this death is called the first, because in respect of time it goes before the second. Spirituall death is the separation of the whole man, both in bodie and soule, from the gracious and glorious fellowship of God. Of these two, the first is but an entrance to death, and the second is the accomplishment of it: for as the soule is the life of the bodie, so God is the life of the soule, and his Spirit is the soule of our soules.

Againe, this spirituall death hath three distinct and seuerall degrees. The first is, when it is aliue in respect of temporall life, and yet it lies dead in sinne. Of this degree the Apostle speakes, when he saith, *Shee that liueth in pleasure is dead while shee liueth*, and this is the estate of all men by nature, who are said to be dead in sinne.

The second degree is in the very end of this life, when

1. Tim. 5. 6.

Ephes. 2. 5.

Luk. 16. 22. 23.

the bodie is laid into the earth, then the soule descends into the place of torments, as the soule of the rich man in the Gospell.

Mat. 25. 47.

The third degree is in the day of Iudgement, when the body and soule at the resurrection of the last day meete together againe, and shal goe to the place of the damned, there to bee tormented for euer. And this is called by the name of the second death, which doth belong onely to the Reprobate.

Having thus found the nature, differences, and kinds of death, it is more then manifest, that that place of the Preacher is to be vnderstood, not of the spirituall death, but of the bodily death, because it is opposed to the natiuitie and birth of man. The words then must carry this fence, The time of bodily death, in which there is a separation of the soule of man from the body, either naturall or violent (being called a bodily or worldly death) is better to the childe of God, then the time in which one is borne, and brought into the world.

Now followeth the second point; and that is, how this can bee true, which the Preacher saith, *That the day of ones death is better then the day of birth.* I make not this question to call the Scriptures into controuersie, which are the truth it selfe, but I doe it to this end and purpose, that we might without doubting or wauering bee resolved of the truth of this, which the Preacher heere auoucheth for the comfort of all the children of God at their death. For there may be sundrie reasons brought, to the contrary of this, which the Preacher heere auoucheth.

Therefore let vs now handle the questions, reasons, and obiections, which may be alledged to the contrary; which all may be reduced vnto fixe heads.

The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to bee borne. And the next, best to die quickly as soone as he is borne. For Cicero an Heaten man, and renowned for his eloquence and learning,

ning, complains that nature hath brought man forth into the world, not as a mother, but as a stepmother, with a body naked, weake and sickly, and with a minde distracted with cares, deiected with feares, faint with labours, and addicted to lusts and pleasures; And hence grew this cōmon speech amongst the Gentiles related by *Aristotle*, repeated by *Cicero* and *Plutarch*, and fathered vpon *Sylemus*, by all thres, That the best thing in the world was, not to be borne at a'l, and the next, best to die soonest. Now if it be the best thing in the world not to be borne at all, then it is the worst thing that can be, to die after a man is once borne. *Answ.* There be two sorts of men, the one that liue and die in their sins; the other, that doe vnfainedly repent, and beleue in Christ, the one goates, the other sheepe, the one good, the other euill. Now this sentence and speech of those Heathen men may be truely applied & auouched to the first sort, of whom we may say, as our Sauour Christ said of *Iudas*. *It had beene good for that man that he had neuer beene borne.* But the saying applied to the second sort, is most false. For to them that in this life turne to God by true and vnfained repentance, the best thing of all is to be borne, because their birth is a degree of preparation vnto all ioy and happinesse, and the next best for them is to die quickly, because by death they doe enter into the possession and fruition of the same ioy and happinesse; for their birth is an entrance into it, and their death the accomplishment of the same. And this was the cause that made *Baalam* so desirous to die the death of the righteous, and to wish that his last end might be like theirs. And therefore in this respect the Preacher in this place preferres the day of death before the day of birth, vnderstanding thereby, that death which is ioyned, coupled, and accompanied with a godly life; and this is called the death of the righteous.

The second obiection is taken from the testimonies of the holy Scriptures, and namely these. *Death* (saith the Apostle) *is the wages of sinne. Death is an enemy of Christ.*

Mat. 26. 24.

Num. 23. 10.

Rom. 6. 20
1. Cor. 15. 26.

Gal. 3. 13.

Death is the curse of the Law. Hence it seemes to follow that in and by death men receiue their wages, and payment for their sinnes; and so thereby the day of death is become the dolefull day, in which the enimie preuailes against vs, for that he which dieth is cursed. *Ans^r.* We must distinguish beere of death: it must be considered two wayes; first, as it is in it selfe in his owne nature; secondly, as it is altered and changed by the death of Christ. Now death by it selfe considered, is indeed the wages of sinne, the enimie of Christ, and of all his members, and the curse of the law, yea the verie suburbs and gates of hell, and so it is still vnto the wicked; yet in the second respect it is not so; for by the vertue of the death of Christ it ceaseth to bee a plague or punishment, and of a curse is made vnto vs a blessing, and become vnto vs a friend, and a passage or middle way betweene this life and eternall life; and is become as it were a little wicket, entrance or doore, whereby we passe out of this world into heauen. And then in this respect this saying of the Preacher is most true; for in the day of birth men are brought forth and borne into the vale of misery; but afterward when the children of God goe hence, hauing death altered vnto them by the death of Christ, they enter into eternall life and happinesse.

Mat. 26. 39.

The third obiection is taken from the example of most worthy men, who (as it should seeme) haue made their prayers against death, as our Sauour Christ.

Luke 2. 10. 13.
28. 38.

Luke 19. 41.

Mathe 16. 10.

Luke 23. 28. 45

Matth. 27. 51.

Iohn 11. 35.

We reade when our Sauour Christ was borne, it was a ioyfull time; at whose birth there was great ioy and mirth. *Simeon* and *Anna*, yea and the Angels of heauen did sing, and they bid the Shepheards sing, because they brought them glad tidings of great ioy, which should be vnto all the people. But when our Sauour Christ suffered death, then it seemed that it was a dolefull time; for then there was as much lamentation and weeping. Our Sauour Christ himselfe wept (whom we reade to haue wept three times, at the destruction of Ierusalem, at the raising of *Lazarus* and in his agony)

agony) the disciples wept, the daughters of Ierusalem wept, the Sunne was darkened, the vaile of the Temple was rent, the stones were clouen in sunder. Yea all these and all senselesse creatures in their kind did weep and lament the death and passion of their maker. And so it should seeme that our Sauiour Christ prayed against death on this manner, *Father if it be thy will, let this cup passe from me.* Wee read also that the Prophet *David* prayed against death, *Returne O Lord* (saith he) *deliuer my soule, O saue me for thy mercies sake for in death there is no remembrance of thee, in the graue who shall giue thee thanks?* Againe, wee read that King *Exechiah* prayed against death; for when the Prophet brought him word from the Lord, that hee should die and not liue, this good king at this newes wept very sore, and prayed for further life.

Heb. 5.7.

Psal. 6.4.5.

Esay 38.1.

Now by the examples of these most worthy men, yea by the example of the Sonne of God himselfe, it should seeme that this should not be true, which the Preacher doth heere auouch, That *the day of death should bee better then the day of birth*, but, rather that the day of death should be the most dolefull and terrible day of all.

Answ. We are heere to vnderstand, that when our Sauiour Christ prayed in this sort as we haue heard, he was in his agonie, and he then, as our Redeemer stood in our roome and stead, to suffer and endure all things, which wee our selues should haue suffered in our own persons for our sins, if he himselfe had not vouchsafed to suffer for vs: and therefore hee did not pray simply against the bodily or naturall death, but against the cursed death of the Crosse; for he feared not death it selfe, which is the separating of soule and bodie, but the curse of the Law which went with death, as namely, the vnspeakeable wrath and iudgement of God, which was due for our sinnes. The first death troubled him not, but the first and second ioyned together. Therefore the Author to the Hebrewes saith, *That Christ in the daies of his flesh, when he had offered up prayers and supplications with*

Heb. 5.7.

strong crying and teares unto him that was able to save him from death, that he was heard in that he feared. By which place it appeareth, that Christ did not pray simply against the naturall death, but against the curled death of the Crosse, which was the second death.

Psal. 6. 1.

Psal. 23. 4.

Concerning *Dauids* praying against death, we are to vnderstand, that when he made that sixt Psalm, hee was not onely sicke in bodie, but also perplexed with the greatest temptation of all, in that hee wraisted in conscience against the wrath of God, as appeares by his owne words. For hee there saith, *O Lord rebuke me not in thy anger, &c.* Wherein wee may see that he prayed not simply against death, but against death at that instant, when hee was in that grievous temptation, for at other times he had no such feare of death. And therefore in another Psalm he saith, *Yea though I walke through the valley of the shadow of death, I wil feare none ill, &c.* Wherefore he prayed against death onely in that sixt Psalm, as it was ioyned with apprehension of Gods wrath, as our Sauour Christ did.

Lastly, touching king *Hezekiah*, wee are to vnderstand that he prayed against death, not onely because hee desired to liue, and to doe seruice to God in his kingdome, but also it was vpon a further and more, special regard, because when the Prophet brought him this message of death he was then without issue, hauing none of his owne body to succede him in his kingdome.

But then it wil be obiected, What warrant he had to pray against death for this cause.

1. K. 2. 4.

Ans. His warrant was good; for God had made a particular promise vnto *David* and his posteritie after him, that as long as they feared him, and walked in his commandments with all their heart, and with all their soule, there shal not faile thee (saith he) a man on the throne of Israel. Now this good king *Hezekiah* at the time of the Prophets message of death, remembring what promise God had made to *David* and to his seed, and how that he for his part in some
poore

poore and weake measure had kept the condition, in that he had walked before God with an vpright heart, and had done that which was well pleasing and acceptable in his sight, as he himselfe saith in the same place; therefore hee prayed against death, not for that he feared it, but he desired to haue issue of his own to succeed him according to the Lords promise to his seruant *Dauid*. Which prayer of his was so well accepted of God, that hee gaue him his request, and added vnto his daies fifteene yeeres; and three yeeres after God gaue him *Manasses*.

Againe, beside these examples it will be further obiected, that the godly haue feared death, or else why did *Eliab* flie from it in the persecution of *Iezabel*, and Christ teach his to flie it in the persecutions of men: and Christ himselfe (as we haue already heard) did pray against the bitter cup of it in his agonie, and before his apprehension.

Answer. Those Saints did not, nor were to flie from death as it is the end of life, and a most blessed end of a good life, but vsed the meanes of flight onely to preuent violent and hastie death till the houre appointed should come, that they were to giue their spirit in peace into the hands of him that made it; and because such vntimely death was enemy to the good they had to doe, and course they were to finish, therefore they went aside by flying for some time, and till the time of their departure come, that they might doe the good to which they were appointed, and finish the course for which they were sent. For if a remouing or flying for thine ease in this respect may be effected by shifting thy place, that may both be desired and vsed without sinne. *Isaak* sent his sonne *Jacob* away from his brother *Esau*, when *Esau* in his anger, had sworne to slay him: *Dauid* fled from the hand and iauelin of *Saul*; and shifted for himselfe by remouing from place to place, and conuayed all his fathers house into the land of Moab from *Sauls* reach. The Lord Iesus oftentimes withdrew himselfe from the rage of the Iewes, and he gaue his Disciples a rule for times of persecution, saying,

When

Isay 38 3.

Isay 38 5.

1. Kings 19. 30.

Mat. 10. 23.

Mat. 26. 39.

Mat. 10. 23.

When they persecute you in this city, flie into another. And many honest men haue remooued their habitations to auoide euill neighbours, and free themselues from beeing troubled by hem.

Mat. 26. 39. 42.

But where it is againe alledged that Christ himselfe prayed against the cup of death; for the further satisfying of this point, I answer further two wayes : First, that hee prayed without sinne against it, seeing that in his supplication of teares, and much feare hee submitted to his Fathers will alwayes. *Nevertheless (said he) not as I will, but as thou wilt.* And againe, *O my Father, if this cup may not passe away from me, except I drinke it, thy will be done.* Also death was not to him as it is to vs; for to vs the sting of it is conquered, and the force broken, but to him it was in full power, he felt the sting of it, and wrestled with the force of it in soule and bodie. Secondly I say (as was said before) that it was not meere-ly a bodily death (though vnsubdued, saue where himselfe subdued it) that he trembled at, but by the burthen of our sinnes, which he was to vndergoe, in which hee beheld the whole. There he saw his Fathers countenance turned against him, and there knew that he must beare his wrath, because he bare our sinnes. And besides, Christ feared death, beeing cloathed with our flesh, to shew that he tooke our infirmities, and bore our sorrowes, and was perfect man.

Isay. 53. 4, 5, 6.

Exod. 4. 3.

And so death may in some case be feared, and at sometime prayed against; but euer vnder the correction of Gods will. For the rod of death turned into a serpent, made *Moses* feare; and the best haue moderately declined and shrunk at the stroke of death, when it came in some tempest; and who doth not dread all Gods terrors, whereof death is one, and feare that which is the punishment of sinne, and curse of sinners, and decline that, which is the ruine and destruction of humane nature, and shrink at that which hath made the strongest, the wisest, the greatest, the richest to fall downe flat before it,

Therefore the feare of death thus reprov'd, is not the naturall

turall feare of it, which is in all, but the seruile feare of it proper to euill doers, and common to those who can haue no hope in death, because they neuer cared to liue, till they were compelled to die.

The fourth obiection is, that those who haue beene reputed to be of the better sort of men, haue oftentimes miserable ends; for some end their dayes despayring, some rauing and blaspheming, some strangely tormented. It may therefore seeme that the day of death is the day of greatest woe and miserie.

To this I answer first of all generally, that wee must not iudge of the estate of any man before God by outward things, whether they be blessings or iudgements, whether they fall in life or in death. For as the Preacher saith, *No man knoweth either loue or hatred by all things that are before them; all things come alike to all, and the same condition is to the iust and to the wicked, and to the good and pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.* Again the Preacher saith, *There is a vanity that is done upon the earth, that there be iust men to whom it hapneth according to the work of the wicked, and there be wicked men to whom it happeneth according to the worke of the righteous.*

Eccles. 9. 1. 2.

Eccles. 8. 14.

Secondly, I answer to the particulars which be alleaged, in this manner; First for despaire: it is true, that not onely wicked and loose persons despaire in death; but also godly and penitent sinners, who often in their sicknesse testifie of themselves, that beeing aliue and lying in their beds, they feelee themselves to bee as it were in hell, and to apprehend the very pangs and torments of it; and I doubt not for all this, but that the child of God which is most deare vnto him, may through the gulse of desperation attaine to euerlasting life and happinesse. Which appeares to bee so by Gods dealing in the matter of our saluation: For all the workes of God are done in and by their contraries. In the creation all things were made not of something, but of nothing, cleane contrary

1. Cor. 1. 27.
22, 23, 52.

contrary to the course of nature : In the worke of redemption God giues life not by life, but by death. And if we consider a right of Christ vpon the Crosse, wee shall see our paradise out of paradise, in the midst of hell; for out of his own cursed death, hee brings vs a blessed life, and eternall happiness. Likewise in our effectuell vocation, when it pleaseth God to conuert and turne men vnto him, he doth it by the meanes of the preaching of the Gospel, which in reason should driue men from God, for it is as contrary to the nature of man, as fire to water, and light to darknesse. For the Apostle saith, *After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishnesse of preaching to save them that beleue. For the Iewes require a signe, and the Greekes seeke after wisdom; but we preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greekes foolishnesse.* And yet for all this, though it be thus against the nature and disposition of man, it preuailes with him at length, and turnes him vnto his God, it hee belong vnto him.

Exod. 13. 17. 18

Furthermore, when God will send his owne seruants vnto heauen, he sends some of them a contrary way, euen as it were by the gates of hell. For our way to heauen is by compasse, euen as the Lord led the Israelites out of Egypt into the Land of Canaan, not through the Land of the Philistines, although that were neere, *For God said, lest peradventure the people repent, when they see warre, and returne to Egypt,* but God led the people about thorow the way of the wilderness of the red sea. So God for many causes best knowne to himselfe, doth bring his children out of this Egyptian world vnto the spirituall Canaan, which is the kingdom of heauen; not the neere way, but by many windings and turnings, and the furthest way about, euen as it were thorow the red sea of miseries and afflictions, that all Gods waues and billowes may goe ouer them.

Psal. 42. 7.

The Lord can (if he please) bring them, as he doth many other of his children, the neere way to heauen, but this further

further way about is for Gods owne glorie, and for his chil-
drens owne good. And God as a most wise Father, is not e-
uer kissing his childe, but many times correcting him: and
the same God that doth mercifully exalt vs, by giuing vs a
sweete taste, and lively feeling of his grace, and the efficacie
of it in vs, doth in much loue many times for our health
humble vs, when hee leaues vs without that sence and fee-
ling in our selues, and then doth he cure vs of the most dan-
gerous disease of pride, and confidence in our selues, settle
in vs a true foundation of humilitie, cause vs to deny our
selues and depend wholly vpon him, to cast our selues into
the armes of his mercie, to hunger for his grace, to pray
more zealously and with greater feeling of our wants, and
to set an high price vpon the sence of Gods fauour, to make
more esteeme of it, when we haue it againe, and to kill and
mortifie some special sinne, for which before we had not se-
riously and heartily repented. For when it is his good will
and pleasure to make men depend on his fauour and prou-
idence, hee maketh them first to feele his anger and displea-
sure, and to be nothing in themselves, to the end they might
value and prize their vocation and calling at an higher rate
and estimate, and wholly and altogether rely and depend vpon
him, and be whatsoeuer they are, in him only.

This point being then well weighed and considered, it is
more then manifest, that the child of God may passe to hea-
uen euen thorow the very depth and gulf of hell. For the
loue, fauour, and mercie of God is like to a sea, into which,
when a man is cast, he neither fees bottom, nor fees banke:
For thy mercy (saith the Psalmist) is great above the heauens,
and thy truth reacheth vnto the clouds. So that touching de-
spaire, whether it ariseth of the weaknesse of nature, or of the
conscience of sinne, though it fall out about the time of
death, it can be but the voice and opinion of their sicknesse;
and a sicke-mans iudgement of himselfe, at such time, is not
to be regarded; and besides, it cannot preiudize the saluati-
on of their soules, that are effectually called: *For the gifts*
and

Psal. 108. 4.

Rom. 11. 29.

and calling of God (saith the Apostle) are without repentance; and those whom God loveth, hee loveth to the end, and world without end. And as for other strange euents which fall out in death, they are the effects of diseases. Rarings, blasphemies and idle speeches, arise of the disease of melancholy and phrenesies, which often happen at the end of hot burning feauers, the choler shooting vp to the braine; the writhing of the lips, turning of the necke, and buckling of the ioynts and the whole body, proceed of crampes and convulsions, which follow after much euacuation; and whereas some in sicknesse are of that strength, that three or foure can hardly hold them without bonds; it comes not alwayes of witchcraft, as people commonly thinke, but of choler in the veines; and whereas some when they are dead, become as blacke as pitch, it may rife by a bruise or impostume, or by the blacke laundise, or the putrefaction of the liuer, and doth not alwayes argue some extraordinary iudgement of God; in the wicked it doth, but in the godly not.

1. Sam. 25. 29.

1. Pet. 2. 24. 25.

Now these and the like diseases with their symptomes, and strange effects, though they doe depriue man of his health, and of the right vse of the parts of his bodie, and the vse of reason and vnderstanding, yet they cannot depriue his soule of eternal life and happinesse, which with the soule of *David* is bound vp in the bundle of life, with the Lord his God in eternall peace and blessednesse. And all sins procured by these violent and sharpe diseases, proceeding from repentant sinners, are sins only of infirmity and weaknesse, for which if they knew them, and came againe to the vse of reason and vnderstanding, they will further repent, if not, yet they are pardoned and buried in the bloud of Christ, and in his death, who is their Sauour and great Bishoppe of their soules; for he that forgiveth the greater sinnes, will also in his children forgie the lesse. And againe, wee ought not to stand so much vpon the strangenesse of any mans end, when we knew before the goodnesse of his conuersation

tion and life. For wee must iudge a man in this case, not by his vnquiet death, but by his former quiet godly life.

And if this bee true that strange diseases, and thereupon very strange behauiour in death may befall the best childe of God, we must then learne to reforme our iudgements of such as lye thus at the point of death.

The common opinion is, if a man lye quietly in his sicknesse, and goe away like a lambe (which in some diseases, as in consumptions and such like lingring diseases, any man may doe) that then he goes straight-way to heauen, though he haue liued neuer so wickedly. But if the violence of the disease stirre vp impatiencie, and cause in the partie frantick and vnseemely behauiour, then men vse to say, though hee be neuer so godly, that there is a iudgement of God, seruing either to discouer an Hypocrite, or to plague a wicked man. But the truth is farre otherwise, for in truth one may die like a lambe, and yet goe to hell. For the Psalmist saith, *There are no bonds in their death, but their strength is firme, they are not in trouble as other men, neither are they plagued as other men.* And againe, another dying in exceeding torments and strange behauiour of the body, may goe to heauen; examples whereof we haue in that holy and iust man *Iob*, as may appeare throughout his whole booke; and in diuers others Gods deare Saints and children. Therefore by these strange and violent kinds of sicknesse and death, which doe many times happen to the deare Saints of God: wee must take great heed that wee iudge not rashly of them in condemning them to be wicked and notorious Hypocrites and offenders; for it may be our owne case for ought wee know. This rash censuring and iudging, was the sinne of the wicked Barbarians, as we may reade in the Acts of the Apostles. This rash censuring and iudging, was also the sinne of the wicked Iewes, as we may reade in the Gospell of Saint *Luke*, wherein they did vtter a secret corruption, naturally ingendered in all men, that is, very sharply to see into the sinnes of others, and seuerely to censure them; but in the meane time

Psal. 73. 4. 5.

Act. 28. 3. 4. 5. 6

Luke 13. 1. 2. 3. 4. 5.

time to flatter themselves, and be blind-fold in seeing their owne; for these men thought, because the like iudgements did not fall on themselves, that therefore they were safe enough, and not so great sinners, but rather highly in the favour of God; euen as many in the world doe now adaiies falsely imagine and suppose that they are alwayes the worst sort of people, whom God doth most strike and presse with his punishing hand; hauing forgotten that God doth not keepe an ordinary rate heere below, to punish every man as he is worst, or to cocker and fauour him as he is best; but onely taketh some example as hee thinketh good for the instruction and aduertisement of others, and to be as it were looking-glasses, wherein euery man may see his owne face, yea, and his owne cause handled, and that God is a seuerer reuenger of sinne, that all men may learne by the example of some to tremble and beware, lest they bee constrained in their owne turnes to know and feelee the punishment they haue deserued. Whereupon our Sauour Christ is iustly occasioned to correct their erroneous and sinister iudgement, and to teach them that they must not reioyce at the iust punishment of others. For this is the propertie of the wicked, as appeareth in the book of the Lamentations, where it is said, *All mine enemies haue heard of my trouble, they are glad that thou hast done it; but he that is glad (saith the Wise-man) at calamities, shall not be unpunished*: but he should rather be instructed thereby to repent. And to all such barbarous, vnchristian, and vncharitable censurers of the children of God, the Lord by his Prophet saith, *Loe, I begin to bring euill upon the Citie which is called by my name, and should yes be utterly unpunished? Yee shall not be unpunished*. And againe, *Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken; and art thou he that shalt goe altogether unpunished? Thou shalt not goe unpunished, but shalt surely drinke of it*. And the Apostle saith, *The time is come, that iudgement must begin at the house of God: And if it first begin at vs, what shall the end be of them that obey not the Gospell of God?* Therefore iudge not

Lam. 1. 21.

Prou. 17. 5.

Ier. 25. 29.

Ier. 49. 12.

1. Pet. 4. 17. 18.

not thus rashly of those that are thus grievously handled in this manner, but think thy selfe as bad a sinner, if not worse, and that the like defects may befall thee, and thinke some great temptation befell them, and that thy selfe shouldest be worse; if the like temptation should befall thee, and giue God thanks that as yet the like hath not happened vnto thee.

The fift obiection is this: When a man is most neere death, then the deuill is most busie in temptation; and the more man is assaulted by Sathan, the more dangerous is his case; and therefore it may seeme that the day of death is the worst day of all.

Ans. The condition of Gods children in earth is twofold; some are not tempted, and other some are. Some are not tempted (I say) as *Simson*, who (as we read in the Gospel of *S. Luke*) when he had seene his Sauour Christ, brake foorth into these words: *Lord now lettest thou thy servant depart in peace according to thy word, for mine eyes haue seene thy saluation*: foresignifying no doubt, that hee should end his dayes in all maner of peace: And as *Abraham*; *For thou shalt goe* (as God said vnto him) *vnto thy fathers in peace, and be buried in a good old age*. And as *Iosiah* that good king. *Behold therefore* (saith the Lord vnto him) *I wil gather thee vnto thy fathers, and thou shalt be gathered vnto thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place*.

And as for them that are tempted (as diuers of Gods children are subiect thereunto) though their case be very troublesome, yet their saluation is not the further off; for God is then more specially present by the vnsp:akable comfort of his holy Spirit; and when we are most weake, he is most strong in vs, because his maner is to shew his power in our weaknesse. An example whereof we haue in the Apostle *S. Paul*, who was greatly assaulted and tempted by Sathan. *And lest I should* (saith he) *be exalted aboue measure, through the abundance of the reuelation, there was given to me a thorne*

Luk. 2. 29, 30.

Gen. 15. 15.

2. Kings 22. 30.

2. Cor. 12. 7,
8, 9.

in the flesh, the messenger of Satan to buffet me, lest I should bee exalted above measure. For this thing I besought the Lord thrice, that it might depart from me, and hee said vnto mee my grace is sufficient for thee; for my strength is made perfect in weaknesse. And for this cause even in the time of death, the deuill receiueth the greatest foile, when he lookes for the greatest victory.

The sixt and last obiection is this: that violent and sudden death is a grievous curse, and of all euils which befall in this life, none is so terrible, therefore it may seeme that the day of such a kind of death is most miserable.

I answer: It is true indeed, that such death as is sudden, is a curse and grievous iudgement of God; and therefore not without good cause feared of men in this world. Yet all things considered, we ought to be more afraid of an impenitent and euill life, then of sudden death. For though it be euill as death it selfe in it owne nature, is, yet wee must not thinke it to be simply euill, because it is not euill to all men, nor in all respects euill: I say, it is not euill to all men, considering that no kind of death is euill, or a curse vnto them that are ingrafted in Christ, for that they are free in him from the whole curse of the lawe. *Blessed are they* (saith the Sonne of God) *that die in the Lord, for they rest from their labours, and their workes follow them.* Whereby it is signified that they which depart this life, (being members of Christ Iesus, of what death soeuer they die, yea though their death be neuer so sudden and violent) doe enter into everlasting ioy and felicitie. Againe, *Precious in the sight of the Lord* (saith the Psalmist) *is the death of his Saints.* Their death therefore (be it neuer so sudden or otherwise) must needes be precious; yea, though death commeth vpon the children of God neuer so sharply, and suddenly, yet *the righteous* (saith the Wise man) *hath hope in his death.* Againe, that sudden death is not euill in all respects, is apparant. For it is not euill because it is sudden, but commonly it takes men vnprepared, and therefore euill, and so makes the day of death

Reu. 14. 13.

Psal. 116. 15.

Prou. 14. 32.

death a blacke day, and as it were a speedie downefall to the gulfe of hell; otherwise if a man be readie and prepared to die (as he ought alwaies to bee) then sudden death is in effect no death, but a quicke, easie, and speedie passage and entrance vnto eternall life and happinesse. For why shouldest thou, being the child of God vnwillingly suffer a short death, that will bring thee to the fruition of life eternall, and all happinesse? Rather perswade thy selfe that if thou liue in the feare of God thou shalt doe well, and so liuing, though thou die neuer so suddenly thou shalt doe better; and that the worst hurt that sudden death can doe thee (if this may be called hurt) is to send thee but a little sooner then (peraduenture) thy fraile flesh would be willing, to thy Sauour Iesus Christ, who is gone but a little before thee, through great and manifold dangers and temptations, to prepare a place (as he himselfe saith) for thee, and to receiue thee vnto himselfe, that where he is, there thou mayest be also; and remember that that worst is thy best hope. The worst therefore of sudden death is rather a helpe then a harme.

Ioh. 14. 2. 3.

Now all these obiections being thus answered at large, it doth appeare plainly to be a manifest truth, which the Preacher here saith, *That the day of death is better then the day of ones birth.*

Now I come to the third point, in which the reasons and respects are to be considered, that make the day of death to surpasse the day of ones birth; and they may all be reduced to this one, namely, that the birth day is an entrance into all woe and miserie; whereas the day of death ioyned and accompanied with a godly and reformed life, is an entrance and degree to eternall life and glory. Which appeareth thus: viz. Eternall life hath three degrees; one in this life, and that is, when a man can truly say with the Apostle, *I am crucified with Christ, neuerthelesse I liue; yet not I, but Christ liueth in mee.* And this all such can say, as truly repent and beleue, and that are iustified, sanctified, and haue the peace of a good conscience, and are furnished with the giftes and

Gal. 2. 20.

graces of Gods holy Spirit, which is the earnest of their salvation.

The second degree is in the end of this life, when the bodie goes to the earth from whence it came, and the soule returnes to God that gaue it.

The third degree is in the end of this world at the last iudgement, when bodie and soule being re-vnited, do ioyntly enter into the kingdome of heauen.

Now of these three degrees, death it selfe (being coupled with the feare of God) is the second, in as much as death is as it were the hand of God, to sort and single out all those that are the seruants of God, from amongst the wicked of this wretched world. So that death is a freedome from all miseries, which haue their end in death; and which is the first benefit that comes by death, and the first step to eternall life and glory. And the second benefit that comes by death, is, that it giues an entrance to the soule, and makes way for it, and doth (as it were) vsheer it into the glorious presence of the euerlasting God, of Christ, of the holy Angels, and the rest of Gods Saints in heauen. And this is a notable comfort against death; for as all other euils of paine, are to a godly Christian changed into another nature, and of punishments are become fauours, and benefits; so is it also in this of death; for now it is not a token of Gods wrath for sinne, but an argument of his loue, mercie, and fauour to his children. It is not properly death, but as it were a bridge by which we passe to a better life; from corruption to incorruption, from mortalitie to immortalitie, from earth to heauen; that is in a word, from vanity and miserie, to perfect ioy and felicitie, and a way thereby made for the resurrection. Now who would not willingly passe ouer this bridge that is so easie, whereby he goeth from all cares and sorrowes, to all delight and pleasure, leauing all miseries behind him, and hauing all contentation and happinesse before him.

The gentiles taking it for granted, that either after death

wee

we should be happie, or not be at all, concluded that at least death would free vs from all euill and miserie, and thereupon did willingly embrace death, as a rich treasure. The Egyptians also builded gorgeous Sepulchres, but meaner houses, because the one was to them but an Inn, the other, as they did thinke, an eternall habitation, which freed them from all misery. And *Seneca* again exclaimes, that our whole life is a penance, which the *Thracians* confirmed by their practise, celebrating their childrens birth with weeping and lamentation, but their death with great ioy and mirth, as diuers ancient Writers record; whereby insinuating, that our life is nothing but miserie, and death the end of miserie. But they haue beene all greatly mistaken therein, for it is the godly Christian only which enioyeth these benefits by death, as namely the exemption and freedome from all cares, troubles and miseries. For which cause the death of the godly is called in the Scriptures by the names of Bed and Peace. *He shall enter into peace, they shall rest in their beds* (saith the Prophet). It is called by the name of Rest, *They shall rest from their labours* (saith the Sonne of God.) And the Author to the Hebrewes saith, *There remaineth therefore a rest to the people of God.*

Againe, the Scripture entitles death by the name of sleep, and speaketh of the dead, as of such as are asleepe; and therefore the Prophet *Daniel* saith, *Many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to euerlasting shame and contempt.* And our Sauour Christ speaking of *Lairus* daughter which was dead, seeing all the people weepe and lament her, said vnto them, *Weepe not, shee is not dead, but sleepeth.* And touching *Lazarus* death, our Sauour saith, *Our friend Lazarus sleepeth.* And touching *Stephens* death, it is said, *He fell asleepe.* For this cause our forefathers called the place allotted for the buriall of the dead, *Dormitorium*, a bed-chamber, wherein their bodies rest, expecting the ioyfull resurrection. *Homer* calleth sleepe *fratrem mortis*, the brother of death. *Diogenes* awaked out of a

Esay 57. 2.

Reu. 14. 13.

Heb. 4. 9.

Dan. 12. 2.

Luke 8. 52.

Iohn 11. 11, 12.

13.
Aq. 7. 60.

deepe sleepe by the Physitian, and asked how hee did, answered, *Requies, nam frater fratrem amplectitur*, Well, (quoth he) for one brother embraceth another. The like is reported of *Gorgias Leontinus*: and the Poet saith, Sleepe is the kinsman of death: *Quid est somnus* (saith one) *nisi brevis mors*, What is sleepe but a short death? *Et quid est mors nisi longus somnus*, What is death but a long sleepe?

By beds, the Scripture vnderstandeth the places, where the Lord bestoweth the bodies of his seruants after their death, whether fire or water, or the paunches of wild beasts, or the chambers of the earth, sea, or syre; and these are called beds, because they shall rest quietly in them, as in their beds, till the morning bell, or loud trumpet of the last great day, warning all flesh to rise, shall raise them. And therefore it is such an vsuall thing in the Scriptures, so soone as men dye to say they fall asleep, because therby is meant that they are laid in their beds of peace; and they are called beds of rest, to put difference betweene these beds of our nights sleepe, and those of our sleepe in death: for heere be our beds neuer so soft or well made, we often take no rest, by reason of some distemper in our bodies, or fancies in our head; but in these sleeping places, which are called beds of rest, wee may *Lay vs downe* (saith the Psalmist) *and sleepe in peace, because the Lord our life being our keeper, will make vs dwell in safetie.*

Psal. 4. 8.

Indeed in it owne nature, the graue is rather an house of perdition, then a bed of rest; but being altered to the Iewes in promise, to vs in performance, by Christs graue, who was buried in the earth, to change the nature of it, it is made to vs a chamber of rest, and bed of downe.

These titles which are thus giuen vnto death, is a sweete comfort to the children of God against the terrors of death, for the graues of the righteous, which by nature are the houses of destruction, and chambers of feare, are by Christ and the graue of Christ made vnto them chambers of safetie, and beds of rest. Christ by his buriall hath consecrated
and

and perfumed our graues, making them which were prisons to hell, gates to heaven. At night we take our chambers, and lye downe in our beds, so when death comes (which is the end of life, as the night is of the day) we goe to the chambers of the earth, and there lye downe in our beds, till the day of refreshing (which is the day of rising) come, that commeth from the Lord.

This is a confutation of that phansie, that hath so long deluded the simple world, which is, that dead bodies walke after their death, and appeare vnto men. For how can that be, when the bodies of Gods children rest in their beds, so soone as the breath departeth, and the bodies of the wicked are in their prisons, till the day of assise. Whereof, if any make a question, let him open their graues, and see. And seeing the soule returneth not, after it hath left the body, how can the body walke that wanteth a soule, or the soule be seene, if it should walke, which hath no bodie? or if death be a loosing of our soules from our bodies, how can there be any death, when soule and body are not parted, and when the man is not dead, but liueth.

But this phansie came from *Pythagoras*, and is but a Philosophers dreame, told by him to the world, which was that the soules of men departed, did enter into the bodies of other men, good soules into good, and bad into bad mens bodies. The world then beleeued him; and since that time Satan, who can turne himselfe into all formes, did in the dark night of Popery (to deceiue that ignorant age) change himselfe into the similitude of some person, that was lately, or had bene long dead, and was beleeued by such a transformation to be the partie, man or woman, that hee resembled. So entred the error, that spirits did walke, and that dead bodies came out of their graues, and haunted sundry houses in the night, which were not the bodies of the dead, but the Diuell in those bodies or shapes, as it is to be seene in *Samuels* counterfeite shape, raised by the Witch at Endor. And this error, as it deceiued the blinde world, and somewhat

Phil. I. 23.

1. Sam. 28. 14.
15.

Mat. 14. 26.

Act. 12. 15.

troubled the seeing, so is it still in the mouth and faith of credulous superstition at this day. But God hauing giuen eyes to vs to see his truth, and the light of iudgement to discern it: let vs not walke in so great darknesse, as they that know not the truth, nor whither they goe. But the especiall drift of the holy Ghost in the holy Scripture, by entitling death by the names of bed, of peace, of rest, of sleepe and such like (being all names of singuler commoditie and benefit) is for the singuler comfort of all Gods children, signifying vnto them thereby, that they shal feelee no bitternesse in death, but rather ioy, and reioyce in their deliuerance, as if they were going to their beds, and their liues are not lost, but their bodies sleepe, as in a bed, most sweetely, vntill the resurrection.

How sweete is peace to them which haue bin long troubled with warres and tedious contentions; how pleasant is the bed, rest and sleepe, to them that haue overwatched themselues. The Laborer is glad when his taske is done, the traveller reioyceth when he commeth to the end of his iourney, the Mariner is happie, when after a dangerous voyage he arriveth in his harbour. All men shunne paine, and desire ease, abhorre danger, and loue securitie. It were madnessse then for a godly Christian to feare so aduantageous a death, and to wish for continuance of such a wretched life.

Tertullian hath a most excellent and elegant saying. That (saith he) is not to be feared, which sets vs free from all that is to be feared, and that is death, which putterh an end to all feares and miseries. But the true Christian hath yet a farre greater benefit by death, for it doth not only put an end to euils of paine, but also to the euils of faults; not onely to the punishment for sinne, but to sinne it selfe. Now the euils of faults are farre worse then the euils of paine; yea the least sinne is more to be hated, abhorred and shunned, then the greatest punishment for sinne. How comfortable then and welcome should death be vnto vs, that endeth not onely our sorrowes, but also our finnes.

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As long as we liue heere, and beare about vs these earthly and sinfull tabernacles, we daily multiplie our transgressions and rebellions against our gracious God, and sustaine fierie conflicts and continuall combates in our very bosomes. O bondage of all bondages, to be in bondage vnto sinne!

The Gentile that apprehended vice only as a morall euil, could say that men being in bondage to their lustes, were more cruellly handled by them, then any slaues were by most cruell tyrants and monsters; how much more then should we that feelee sinne as a spirituall euil, and groane vnder the burthen therof, account that bondage more intollerable, and worse subiection, then can bee to the most barbarous and cruell tyrant in the world, from whose tyrannie hee that should set vs free, must needs bee welcome. Which death, and onely death can doe. What great cause haue we then with all willingness to embrace death, and be greatly comforted when it approacheth?

But death doth yet much more for vs, then all this; for it not onely frees vs from all euills, euen sinne, but puts vs also into a ctuall and peaceable possession of all good things, and bringeth vs to that good place, where (if there were any place for any passion) we would be offended with Death for not bringing vs thither long before. And though the bodie rotte in the graue, or bee eaten of wormes, or deuoured by beasts or swallowed vp by fishes, or burnt to ashes, yet that will not be to vs a matter of discomfort, not onely because (as wee haue heard before) they are at rest and doe sleepe in peace in their beddes till the last day, but also (if wee doe well consider the ground of all grace) as namely our vnion and coniunction with Christ our head) it is indeede a spirituall and yet most real coniunction and vnion. For we must not imagine that our soules alone are ioyned and vnited to the body or soule of Christ, but the whole parson of man both body and soule, is vnited and conioyned to whole Christ. For we are vnited wholly to whole Christ (who is not deuided) euen according to both natures, by which bee

1. Cor. 1. 13.

1. Cor. 3. 21.

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is wholly ours; but after this good order, as first to be vnited to the manhood, and then by the manhood vnto the God-head of Christ. And when we are once ioyned and vnited to whole Christ in this mortall life by the bond of the Spirit, we shal so abide and remaine eternally ioyned and vnited vnto him. And this coniunction and vnion being once truly made, can neuer afterward be dissolued.

Hence it followes that although the bodie bee seuered from the soule by death, yet neither the soule nor body are seuered or sundred from Christ, but the very bodie rotting in the graue, or howsoeuer else consumed, abide still ioyned and vnited vnto Christ, and is then as truly a member of Christ, as it was before death. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this; though his body and soule were seuered and sundred for the time the one from the other, as farre as heauen and the graue, yet neither of them were sundred from the God-head of the Sonne, but both did in his Death subsist in his person. Euen so though our bodies and soules bee pulled in sunder by naturall or violent death, yet neither of them, no nor the body it selfe shalbe pulled or disioyned from Christ the head; but by the vertue of this coniunction and vnion shall the dead body (howsoeuer it bee wasted and consumed) arise at the last day to eternall glory. For although the dead bodies of Gods Saints are often mingled with the bodies of beasts, foules, fishes or other creatures that deuoure them; yet as the Goldsmith by his art can seuer mettals, and extract one metall out of another: euen so God can and will distinguish these dusts of his Saints at the last day of the glorious resurrection.

In the winter season the trees remaine without fruit or leaues, and being beaten with the winde and weather, they appeare to the eye and view of all men, as if they were withered, and rotten dead trees; yet when the spring time comes, they become alieue againe, and (as before) doe bring forth their
their

their buds, blossoms, leaues, and fruits; the reason is because the body, grayne and armes of the tree, are all ioyned and fastened to the roote, where all the sappe and moisture lies in the winter time, and from thence by reason of this coniunction it is deriued in the spring to all the parts of the tree.

Euen so the bodies of men haue their winter also, and this is in death, in which time they are turned into dust, and so remaine for a time dead and rotten. Yet in the spring time, that is at the last day at the resurrection, by meanes of the mysticall coniunction and vnion with Christ, his diuine & quickning vertue shall streame and flow from thence to all the bodies of his elect and chosen members, and cause them to liue againe, and that to life eternall. For the bodies of Gods elect being the members of Christ, though they be neuer so much rotten, putrified and consumed, yet are they still in Gods fauour, and in the couenant of grace, to which, because they haue right, being dead, they shall not remayne so for euer in their graues, but shall arise againe at the last day vnto glory. And by reason of this vnion and coniunction with Christ, we gaine the prayers of the Saints yet liuing with vs, the loue of the Saints glorified before vs, the ministrie of Angels working for vs, grace in earth, and glory in heauen. And in Christ, our gaine is such, as that we shall haue all losses recompenced, all wants supplied, all curses remoued, all crosses sanctified, all graces increased, all hopes confirmed, all promises performed, all blessednesse procured, Satan conquered, death destroyed, the graue sweetened, corruption abolished, sanctification perfected, and heauen opened for our happy entrance. And as for death it selfe, we are to consider, that it is chiefly sinne that makes it so terrible vnto vs; for in it selfe, and by it selfe, it is the wages of sinne, and the reuenging scourge of the angry God, but vnto those that belecue in Christ, it is changed into a most sweete sleepe. For although the regenerate, & those that beleue in Christ, doe as yet carry about the reliques of sinne in their flesh, from whence also the bodie is dead, that is to say, subiect to death,

Rom. 8. 10.

death, for the sinne that dwelleth in it, yet the spirit is life for righteousness, that is, because they are iustified from sinne by true faith in Christ, and resist the lusts of the flesh through the Spirit; therefore that sinne which yet remaineth in the flesh, is not imputed vnto them, but is covered with the shadow of the grace of God. Therefore by death the true and spiritual life of the soule doth not die in them, but doth rather begin; to which death is constrained to doe (as it were) the office of a midwife. So that now we are deliuered from sinne, in Christ, that it cannot hurt vs, nay it is conuerted to our owne profit; and therefore death hauing her strength from sinne, is not to bee feared, sith sinne, the sting of death, is overcome. What need wee feare the snake that hath lost her sting, shee can only hisse and make a noyse, but cannot hurt; and therefore wee see that many hauing taken out the sting, will carry the snake in their bosomes without any feare. Euen so although we cary death about vs in our mortall bodies, yea in our bosomes and bowels, yet sinne which was her sting, being pulled out by the death of Christ, shee can onely hisse and make a stirre, and ordinarily looke blacke and grimme, but can no wayes annoy vs.

1. Cor. 15. 54.
Reu. 1. 18.

Which will be the more manifest, if we well weigh how Christ our head and Captaine hath quelled and conquered this mightie Gyant for vs, whereby none that are Christs members need stand in feare thereof. *Death* (saith the blessed Apostle) *is swallowed up in victory*, and Christ was dead, and now liueth, and that for euer. *And he hath the keyes of hell and death*, as he testifieth of himselfe in the booke of the Reuelation. Now he that hath the keyes of a place, hath the command of that place. It is as much then as if it had been said, he had the command of death, and power to dispose of it at his pleasure. And will Christ then that hath such an enemy at his mercie, let him hurt and annoy his deare friends; nay his owne members, and so in effect himselfe? Noe, noe, he conquered death for vs, not for himselfe, seeing death had no quarrell to him.

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By his vniust death then, hee hath vanquished our iust death, as Saint *Augustine* very excellently saith, Death could not be conquered, but by death, therefore Christ suffered death, that an vniust death might ouercome a iust death, and that he might deliuer the guiltie iustly, by dying for them vniustly. Whereunto agreeth that speech, The vniust sinneth, and the iust is punished; the guiltie transgresseth, and the innocent is beaten; the wicked offendeth, and the godly is condemned; that which the euill deserueth, the good suffereth; that which the seruant oweth, the master payeth; that which man committeth, God sustaineth. For although, because he was man, he could die, and did so, yet because he was iust, hee ought not to haue died; and hee that had no cause to die for himselfe, in reason and equitie should not die for others vnprofitably; neither did he surely, but to the greatest purpose, that the Sonne of God dying for the sonnes of men, the sonnes of men might thereby bee made the sonnes of God; yea that they of bad seruants, might bee made good sonnes. And this glorious mystery of our Sauours Incarnation and Passion must needs bring forth glorious effects: this strange and vnspeakable loue of God, that his onely Sonne should die for vs, that the Lord should dye for disobedient seruants, the Creator for the creature, God for man, this strange loue (I say) must needs bee of strange operation, as it is, euen to make of sinners iust men, of slaues brethren, of captiues fellow-heires, and of banished persons Kings, and to make of death, as it were, no death, but a very easie passage to eternal life: for the death of Christ is the death of our death, sith hee died that wee might liue; and how can it be, but that they should liue, for whom life it selfe died?

Surely Death by vsurping vpon the innocent, forfeited her right to the guiltie, and while shee deuoured wrongfully, shee her selfe was deuoured. Yea in that Christ hath vanquished death, we may be truely said to vanquish it. *For in this* (saith the Apostle) *we are more then conquerours through him*

Rom. 8. 37.
Ephes. 5. 30.

him that loved vs, he being our head and wee his members, and where the head is conqueror, the members cannot bee captiues.

Let vs then reioyce, that wee haue already seized on heauen in Christ, who hath caried our flesh thither in his owne person, as an earnest peny and pledge of the whole summe that in time shalbe brought thither. Wee may then boldly say, that there is somewhat of ours aboue already, yea the best part of vs, as namely, our head, from which the members cannot be farre; yea we may assure our selues, that wee being members of such a head, yea bodie to it, we are in effect where our head is. For *S. Augustine* saith, This bodie cannot be beheaded, but if the head triumph for euer, the members also must needs triumph for euer.

And that we haue this benefit by Christs ascension into heauen aforehand for vs, *Bernard* excellently sheweth. Be it (saith he) that only Christ is entred into heauen, yet I trow, whole Christ must enter; and if whole Christ, then the bodie as well as the head, yea euery particular member of the bodie. For this head is not to be found in the kingdome of heauen without his members.

In a word, the head being aboue water, the bodie can neuer be drowned, although it bee neuer so much beaten and tossed in this world with waues and tempests. Oh, but life is sweet and death is fearefull, how then may I bee prepared against that houre, to vndergoe it in a Christian patience without earthly passions? I answer, this is indeed the infirmitie of our flesh, and the propertie of our corrupt nature, that we are more desirous of this life fading, then of the life to come that is not flitting; and hence comes that feare and terror of death. Death in it selfe, and out of Christ is (as we haue heard) very dreadfull, and we haue reason to feare it, as it is an effect of sinne. But we speake not of death considered out of Christ, or considered in it selfe, but of death altered by the death of Christ; for so it is no dreadful thing, but much to be desired: he is our Pastor, we need not feare

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to be taken out of his hands : our Aduocate, therefore we need not dread damnation ; our Mediator, therefore we need not feare the wrath of God, our light, wee neede not feare darknesse, our shadow, wee need not feare the heat of hell fire; our Iudge, we need not feare that sentence shall be denounced against vs; our life, and therefore wee need not feare death. Well may the brute beasts feare to die, whose end of life is their end of being : well may the Epicure feare and tremble at death, who with his life looketh to loose his felicitie: well may the faithlesse and impenitent sinner feare and quake, whose death is the beginning of their damnation : well may the voluptuous worldling, (whose felicitie consists wholly in the fruition of these transitorie things) greatly feare death as that which depriueth him of his pomp and preferment, of his honours and high calling, robbeth him of his iewels and treasure, spoileth him of his pastimes and pleasures, exileth him from his friends and country, and vtterly bereaueth him of all his expectations, solace and delight. Which Iesus the sonne of Sirach noting, said, *O death how bitter is thy remembrance to the man that liueth at rest in his possessions, vnto the man that hath nothing to vex him, and that hath prosperitie in all things, yea vnto him that is yet able to receiue more?* Yea it is for wicked and vngodly men to feare death exceedingly, because death in them, is not ioyned with a godly and wel reformed life, they haue not done that good for which they came into the world, and therefore it is for them to feare to die. They apprehend death as a strong enemy, finding in it (through their continuall wickednesse and infidelitie) no likelihood of saluation, no signe of peace, and therefore it is for them to feare to bee dissolved, and to think death to be no other change then a plague, death to them is a beginning of eternall death, and no pathway to Christ, but a portall-doore to destruction, and therefore they may iustly feare death.

But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, goe on boldly, and receiue your portion in the

1. Iohn 2.1.
1. Tim. 2.5.
Iohn 8.12.
Psal. 91.1.
Iohn 5.22.

Ecclesi. 4.1.

Psal. 116.9.

the land of the liuing, and although the assault of death bee very violent, bitter and strong to the triall of your faith, yet call to mind that our Sauour Christ hath ouercome death and hell, (as we haue heard) he hath broken the strength of this battell, confounded the Captaine of this host, and set vp the songs of triumph to all true beleeuers, that they may haue the fulnesse of ioy.

So now it remaineth that you do as one that hath his house on fire, burning all in a flame, that it is vnpossible to bee quenched, who will throw out from thence and fetch his treasures and iewels, that so hee may with them build another house; euen so must you doe: Let your owne ruinous house burne, let it perish, seeing it may not bee otherwise. Onely thinke and bestirre your selfe how you may saue your treasure and iewels, I meane your soule, and that is by a true and liuely faith in Iesus Christ; that so at the resurrection of the iust you may come vnto a new house that cannot fade nor perish, but remaine immortall for euer. Onely let vs be faithfull and couragious, for so hath our Captaine Iesus Christ beene, who alreadie is proued the Conqueror, and if we faint not, nor turne backe, hee will also make vs conquerors. Therefore let not the violence and multitude of torments affright vs, we haue but one life, and we can loose but one; and wee shall finde eternall life and blessednesse by loosing it.

1. Sam. 17. 49.
Iudg. 16. 30.
1. Sam. 4. 18.
2 Kings 9. 33.
2 Kings 4. 19,
20.
Iudg. 9. 53.
Acts 7. 59.
Luke 16. 22.

2. Kings 7. 3, 4

Goliath that mightie Gyant was as much hurt by *Dauids* litle stone, as *Sampson* by the waight of a whole house. *Ely* had as much hurt by falling backward, as *Iezabel* by falling downe out of a high window. The *Shunamites* sonne had as much harme by the headache, as *Abimelech* by a peece of a milstone cast vpon his head. And they that stoned *Stephen* to death, tooke no more from him then an ordinarie sicknesse did from *Lazarus*, and doth daily from vs all. One death is no more death then another, and as well the easiest as the hardest take our life from vs. And therefore the foure leproous men said one to another, *Why sit we here till wee die; If we*

If we say we will enter into the Citie, the famine is there, and we shall die; and if we sit still beere, we die also. Now therefore let vs fall into the hand of the Syrians, if they save vs alive wee shall live, and if they kill vs, we shall but die.

And indeed our torments (how great and grievous soever) cannot be so great and so grievous, as those which the Martyrs and Saints of God in former ages have sustained and suffered.

Of the Fathers in the old Testament, the Author to the Hebrewes saith, *That some were racked and tortured, others had triall of cruell mockings, and scourgings, of bonds and imprisonments, &c. of whom the world was not worthy, &c.* And of the Saints and Martyrs of God in the Primitive Church in the ten persecutions, they were thrust out of their houses, spoiled of their patrimony, loaded with irons, locked vp fast in prisons and dungeons, burned with fire, beheaded, hanged, and pressed to death, roasted on spits, broiled on gridirons, boyled in hot oyle and scalding lead, throwne downe from high and steepe mountaines vpon sharpe stakes, torne with wilde horses, rent in sunder with the violence of bowed trees, condemned to toile in the mettall mines, thrust thorow with speares, brayned, racked, pricked with penknives, their eyes bored out, their tongues cut out, their bowels ripped out of their bellies, their bodies dismembred with varietie of punishments, some whipped to death, others famished to death, some stabbed in with forkes of iron, some drowned in sackes, some their skins plucked off aliue, some killed with cold, and left naked to the open shame of the world. Cities lay full of dead mens bodies, and the blood ranne streaming in the streets, their torments were so great, that the lookers on were amazed, and they were so mangled that the inward veins and arteries appeared, and the very entrails of their bodies seene; they were set vpon sharpe shels taken out of the sea; and made to go vpon sharpe nailes and thornes, and rolled vp and downe in vessels full of sharpe nailes, plates of iron were laid red-hot to their arme-pits,

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Heb. 11:35.
36.37.38.

they were torne and pulled in peeces, strangled in prisons, gnawne with the teeth of cruell sauage beasts, tossed vpon bulles hornes, their bodica were laid in heapes, and dogges left to keep them that none might come to bury them, they were put into beares skins, and baited by dogges, and yet were not dismaid at any kinde of torment or crueltie; the tormented were more strong then the Tormentors, and their beaten and torne members ouercame the beating scourges, and tearing hookes, the tormentors were wearie with tormenting, and being ouercome, were faine themselves to giue ouer.

Heb. 12. 4.

1. Cor. 6. 3.

Luk. 9. 1.

1. Cor. 6. 2.

And in truth, what is it that we suffer, being compared with their sufferings? euen nothing in a manner: *Yee haue not* (saith the Author to the Hebrews) *yet resisted unto blood.* And why then should we feare death in the least degree, seeing all those holy Martyrs and Saints of God feared it not at the highest degree? Nay, why should we feare men, that are our selues feared of the Angels? for wee shall iudge the very Angels. We were feared of the diuels, for ouer them God giueth vs authoritie; yea that are feared of the whole world; for we shall iudge the world.

Let vs therefore with our whole might arme our selues for this combate of death. The persecuters, when they wound vs most, are deepest wounded themselves, and when they think most of all to be conquerers, then are they most conquered. *Ignatius* going to his martyrdom, was so strongly rauished with the ioyes of heauen, that he burst out into these words: Nay, come fire, come beasts, come breaking of all my bones, rackings of my body, come all the torments of the diuell together vpon me, come what can come in the whole earth or in hell, so that I may enioy Iesus Christ in the end.

Luk. 22. 44.

One seeing a martyr so merry and iocund in going to his death, did aske him why he was so merry at his death, seeing Christ himselfe swet water and blood before his Passion? Christ (said the martyr) sustained in his bodie all the sor-

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rowes and conflicts, with hell and death due vnto vs for our sinnes, by whose sorrowes and sufferings (saith he) we are deliuered from all the sorrowes and feares of hell, death and damnation. For so plenteous was the passion and redemption of Christ, as, that faint and cold sweat that is vpon vs in the agonie of our death, the same he hath sanctified by the warme and bloudy sweat of his agony, and making the graue a quiet withdrawing chamber for our bodies, and death which before was so terrible to body & soule, is now by his meanes become the very doore and entrance into the kingdome of glory. And hereof Blessed *Hillary*, who from the fourteenth yeere of his age serued the Lord in singlenes of heart, and in sinceritie of life to his liues end, spake these words vpon his death-bed. Goe forth my soule goe forth, why art thou afraid? Thou hast serued Christ these seuentie yeeres, and art thou now afraid to depart? Bishop *Ridley* the night before he did suffer, at his last supper, inuited his hostesse & the rest at the table with him, to his marriage, for, said he, to morrow I must be married, shewing thereby how ioyfull he was to die, and how little he feared, seeing that hee well knew hee was to goe to Christ his Sauiour.

So by these examples wee see what great troubles the Saints, and seruants, and martyrs of God endured, and how ioyfull they were as at a royal feast, in all those troubles and sufferings of Christ, that they might enter vpon that comfortable death of the righteous. They were so farre from fearing death, as worldlings feare it, that they ran gladly vnto it, in hope of the Resurrection, and reioyced in the welcome day of death, as in a day of the greatest good that could befall them. Why then should we feare death at all, to whom many things happen far more bitter and heauie then death it selfe, and yet nothing so bitter and heauie, as happened to these Martyrs and Saints of God.

Therefore when thou comdest to die, set before thine eyes Christ thy Sauiour, in the midst of all his torments

vpon the Crosse, his body whipped, head thorned, face spitted vpon; his cheekes buffeted, his sides goared, his bloud spilt, his heart pierced, and his soule tormented, replenished on the crosse with a threefold plenitude, as true God, true man, God and man, *gloria, gratis, pena*, full of glorie and all magnificence, because true God, full of grace and mercy, because God and man, and full of paine and miserie, because perfect man, a paine continuing long, various in afflicting, and bitter in suffering. One saith hee continued in his torments twentie houres at the least; others say, he was so long in paine on the crosse, as *Adam* was in Paradise with pleasure: for it was conuenient that at what time the doore of life was shut against the sinner, in the same moment the gate of Paradise should be open to the penitent, and at what houre the first *Adam* brought death into the world by sinne, in the same the second *Adam* should destroy death in the world by the Crosse. Others report that Christ slept not for fiftene nights before his Passion in remembrance of the paine; yea from the first houre of his birth to the last minute of his death, hee did cary the crosse of our redemption. In the beholding of which spectacle to thy endlesse ioy and comfort, thou shalt see Paradise in the midst of hell, God the Father reconciled vnto thee, God the Sonne and thy Sauiour reaching forth his hand toward thee, for to succour thee, and to receiue thy soule vnto himselfe, and God the holy Ghost ready to embrace thee, and thou shalt see the Crosse of Christ, as *Jacobs* Ladder set vpon the earth, and the toppe of it reaching heauen, and the Angels of God ascending and descending on it, to cary and aduance thy soule to eternall life and glory.

Gen. 28.12.

Matth. 20.22.

Then seeing wee are thus graced by God both in our life and at our death, be not thou afraid to die. And sure it is the will of God, that you should drinke of the cup that he hath filled for you, and therefore pray that you may suppe it vp with patience, and receiue great comfort thereby.

Againe, there be three things that make death tollerable

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to every godly Christian. The first is the necessitie of dying; the second, the facilitie of dying; the third, the felicitie of dying. For the first, that which cannot be avoided by any power, must be endured with all patience. *There is no man* (saith the Preacher) *hath power over the spirit to retaine it, neither hath he power in the day of death.* The first age had it, and therein may pleade antiquitie; the second age felt it, and may pleade continuance; the last age hath it, and may plead propertie in all flesh, till sinne and time shall be no more. Call it then no new thing that is so ancient, nor a strange thing that is so vsuall; neither call it an euill properly thine, which is so comon to all the world. Wilt thou feare that to be done, which is alwayes in doing, I meane thy dying, and dost thou feare to die in thy last day, when by little and little thou dyest euery day? Oh, well said the Apostle Saint Paul, *I protest by our reioycing, which I haue in Christ Iesus our Lord I dye daily.* Then I may well say yee are alwayes dying, and death is still in doing. *Remember my iudgement* (saith Iesus the sonne of Syrach) *for thine also shall be so: yester day for me, and to day for thee.* Salomon saith, *All things haue heere their time, you to day, and I to morrow, and so the end of Adams line is soons runne out.* Death is the Empresse and Lady of all the world, it seafeth vpon all flesh without surrender of any, till the day of restauration, no place, no presence, no time can backe it; there is no priuiledge against the graue, there is no inquisition in the graue, there is no pitie to bee shewed by the graue, there is no pleading with the graue: *For there is no worke* (saith the Preacher) *nor deuise, nor knowledge, nor wisdom in the graue, whither thou goest.* And therefore antiquitie neuer made altar to Death, or deuotion to the graue, because it was implacable, euer found to be cruell, and neuer felt to be kinde.

Eccles. 8. 8.

1. Cor. 15. 31.

Eccles. 38. 22.

Eccles. 41. 4.

Eccles. 9. 10.

And heere from the necessitie of dying, wee come to the facilitie of dying, which maketh it lesse fearefull, and more tollerable, for that the sence of death is of no continuance, it is buried in its own birth, it vanisheth in its own thought,

1. Cor. 4. 16.

Iohn 17. 1.

Gen. 25. 8.

and the paine is no sooner begunne, but is presently ended. Though the flesh bee weake and fraile, yet the spirit is strong to encounter the crueltie of Death, and to make it rather a kinde kilfe, then a cruell crosse. *We faint not* (saith the Apostle) *for though the outward man perish, yet the inward man is renewed day by day.* Our Sauour Christ said at his death and last farewell, *Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee.* Is there glory in death, and is death but an houre? It is of no long abode, that abideth but an houre; and little doe I doubt, but that in that houre the soule is more rauished with the sight of God, then the bodie is tormented with the sence of death. Nay I am further perswaded that in the houre of my death, the passion of mortalitie is so beaten backe with impression of eternitie, that the flesh feeleth nothing, but what the soule offereth, and that is God, from whom it came, and whither it would (as Saint *Augustine* saith) with as great hast as happinesse. And therefore, whether you please to define or diuine of death, what it is, if it bee rightly broken into parts and passages, the elect of God shall finde it a very easie passage, euen as it were but a going out of prison, a shaking off of our giues, an end of banishment, a breaking off our bands, a destruction of toile, an arriuing at the haue, a iourney finished, the casting off an heauie burthen, the alighting from a madde and furious horse, the going out of a tottering and ruinous house, the end of all griefes, the escape of all dangers, the destroyer of all euels, Natures due, Countries ioy, and heauens blisse. And from hence doe flow those sweete appellations, by which the holy Ghost, which is the Spirit of truth, doth describe the death of the godly, in saying that they are gathered or congregated to their people, that is, to the compay of the blessed and triumphing Church in heauen: to come to those which haue deceased before them in the true faith, or rather haue gone thither before them. So that the holy Ghost vseth a most sweete *Periphrasis* of death; as speaking of the death of *Abraham*, *Then Abraham gan*

up

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up the ghost, and died in a good old age, an old man and full of
yeeres, and was gathered to his people. And of the death of I-
saac, And Isaac gave up the ghost, and died, and was gathered
unto his people; and so likewise of Jacob, of Moyses, of Aa-
ron, &c.

Gen. 35. 29.
Gen. 49. 33.
Numb. 20. 24.
Num. 27. 13.

It is but the taking of a iourney, which we thinke to bee
death, it is not an end, but a passage, it is not so much an e-
migration, as a transmigration from worse things to better,
a taking away of the soule, and a most blessed conueying of
it from one place to another, not an abolishing; for the soule
is taken from hence, and transposed into a place of eternall
rest; it is a passage and ascension to the true life, it is an out-
going, because by it the godly passe out of the slauerie of
sinne, to true libertie, euen as heretofore the Israelites out
of the bondage of Egypt into the promised land. And as S.
Peter termes it, it is a laying downe of the tabernacle, for so
he styles our bodies. And as S. Paul termes it, it is an vnclo-
thing or putting off of it, and a removing out of the bodie
from a most filthie lodging to a most glorious dwelling.
They are said to be loosed from a port or from a prison, and
to come to Christ, seeing they are led out of the linne of this
present life to the heavenly Countrey, and out of the dregs
of wicked men to the most blessed societie of Christ and his
Saints in heauen. They are loosed by death out of the bonds
of the bodie: for euen as cattell, when they haue discharged
the labour of the whole day, at last about the euening are let
free: and as they which are bound in prison are loosed from
their fetters, so the godly are led forth by death from the
yoke of their labours and sorrowes of this life, and out of the
filthie prison of sinne, and by a wonderfull and most sweet
translation are caried to a better life.

2. Pet. 1. 14.
2. Cor. 5. 4.

Phil. 1. 23.

Out of all which it clearly appeareth, how truely the A-
postle hath called the death of the godly *aduantage*, seeing
it is aduantage to haue escaped the increase of sinne, aduan-
tage by auoyding worse things to passe to better, from la-
bour and danger to perfect rest and security, and which is

Phil. 1. 21.

all in all, to eternall blessednesse. All which appellations of death, doe teach vs to be so farre from being afraid of it, that we ought willingly to welcome it, as the easie and ioyfull messenger of our happy deliuerance, and not sing loth to depart, as all worldlings doe, who tremble at the very name of it.

Iudges 14.14.

And thus I passe from the facility of dying, to the felicitie of dying, of which I may say as *Sampson* did of his riddle, *Out of the eater came meate, and out of the strong came sweetnesse.* Now the meate that commeth out of this eater, and sweetnesse that proceedeth forth of this strong one, is a cessation of all euill, and an indowment of all good, and by this doore we haue an easie and readie passage to all blessednesse and happinesse, where God, and with him, all good is.

Iob 14.1.

Man that is borne of a woman (saith Iob) hath but a short time to liue, and is full of misery. O sweet death, that turneth time into eternity, and misery into mercie: so graciously hath our Sauour done for vs, making medicines of maladies, cures of wounds, and salues of sores, and to his children producing health out of sicknesse, light out of darknesse, and life out of death. This made *Dauid* to daunce in the midst of all his affliction and calamitie, when he said, *I should verily haue fainted, unlesse I had beleeued to see the goodnesse of the Lord in the land of the liuing.* This hath supported the soules of Gods Saints in the seas of their sorrowes, when they thought vpon the day of their dissolution, wherein they should be made glorious by their deliuerance.

Psal. 37.13.

Iohn 14.6.

For as our Sauour Christ tooke his flight from the heauen to the Virgins wombe, from her wombe to the world, from the world to the crosse, from the crosse to the graue, from the graue vnto heauen againe: Euen so from the womb wee must follow his steppes, and tread the same path that he hath traced out for vs. *I am the way* (saith our Sauour) *the truth and the life.* He is the way without wandring, the truth without shadowing, the life without ending, he is the way in our peregrination, truth in deliberation, life in remuneration:

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ration: the way whereby our pathes are directed, the truth whereby our errours are corrected, and the life whereby our fraile mortalitie is eternized. Therefore you may not looke to leape out of your mothers warme wombe, into your fathers hot ioy: *For the disciple* (saith our Sauour) *is not aboue his master, nor the seruant aboue his Lord*: you must for a while endure death, that you may be dignified, I had almost said, deified; and surely you shall be neere it. *For we are borne of God* (saith the Euangelist) *and we shall be fashioned like vnto the glorious bodie of Christ: for hee shall change our vile bodie, that it may be fashioned like vnto his glorious bodie: and we shall follow the Lambe* (saith the holy Ghost) *whithersoener hee goeth.*

Mat. 10. 24. 25.

Iohn 1. 13.

Phil. 3. 21.

Reuel. 14. 4.

And now tell me in lieu of all I haue said, if death doeth thus diuide vs from all euill, and bring vs into all good? if death bee like vnto the gathering hoste of *Dan*, that cometh last to gather vp the losse and forlorne hope of this world, that they may bee found in a better? whether is it better to liue in sorrow or to die in solace?

Numbers 2. 31
Numb. 10. 25.
Ioshua 6. 9.

Let *Agamades* and *Trophonius* assoile the doubt, of whom it is written by *Plato* in his *Axiaco*, that after they had builded the temple of *Apollo-Deiphick*; they begged of God that he would grant to them that which would bee most beneficiall for them; who after this suite made went to bed, and there tooke their last sleepe, being both found dead the day after; in token that the day of death is better then the day of life, this being the entrance into all misery, and that the end of all misery, yea our dissolution is nothing else, but *eternitatis*, the birth day of eternitie, as *Seneca* calles it more truly then he was aware: For this dissolution giues to our soules an entrance and admission into the most blessed societie of eternall glorie with God himselfe: for what other thing is death to the faithfull, but the funerall of their vices, and the resurrection of their vertues. Christians therefore (one would thinke) need not as pagans, consolations against death, but death should serue them as a consolation against all miserie.

But

Psal. 103. 34:

Psal. 55. 23.

Ecclel. 41. 13.

Pro. 16. 31.

Esay 57. 1.

But you will here obiekt and say, methinkes I am called backe too timely out of this life, God snatcheth me away in the midst of my dayes. I might yet liue longer, for I am young and in my blood. I feare therefore lest this be a signe of the wrath of God, seeing it is written, *Bloudie and deceitfull men shall not liue out halfe their dayes.* I answere there is no time now to consult with flesh and blood, but readily to obey the heavenly call: And for your few yeeres, *Seneca* saith well, He that dieth when he is young, is like him that hath lost a dye, wherewith hee might rather haue lost then wonne; more yeeres might haue ensnared you with more sinnes, and haue hardened you in your impenitencie, to the hazard of your life in this world, and your soule in another. And for the flower of your youth, if you compare it with eternitie, whether now you are going, and ought to long after it, indeed all are equally young and equally old. For the most extended age of a man in this world is but as a point or minute, and the most contracted can bee no lesse. And *Iesus* the sonne of *Sirach* saith, *A good life hath but few dayes, nothing is too timely with God, which is ripe. Long life truly is the gift of God, and the hoarie head a crowne of glory* (saith the Wiseman) *if it be found in the way of righteousnesse.* Yet short life is not alwaies a token of the wrath of God, seeing God sometime commands the godly also, and those that are beloued of him to depart timely out of the house of this world, that beeing freed from the danger of sinning, they may be settled in the securitie of not sinning, neither be constrained to haue experience of publike calamities, more grieuous oftentimes then death it selfe.

An immature and vntimely death, for a man to be taken away before he be come to the full period of his life, that by the course of nature, and in the eye of reason he might haue attained vnto, is a thing that may betide good men, and not be a curse to them. *The righteous man perisbeth, and no man layeth it to his heart,* saith the Prophet, *the mercifull man is taken away,* (namely, vntimely.) For if they died in a full age,

age, it were not blame-worthy for a man not to consider it in his heart, *Jacob* knew this full well, that vntimely death belongeth to Gods children, for when *Iosephs* party-coloured coat was brought to him all bloudie, it is said that he knew it, *It is my sonnes coate* (saith hee) *some euill beast hath deuoured him, Ioseph is without doubt rent in pieces.* So *Abiiah*, the sonne of *Ieroboam*, falling sicke, *Ieroboam* sending his wife to the Prophet *Abiiah* with presents, to tell her what should become of the childe; when shee was come, the Prophet told her, that he was sent to her with heauie tidings. *Arise thou therefore* (saith he) *get thee to thine owne house, and when thy feete enter into the Citie, the childe shall die, and all Israel shall mourne for him; & bury him; for he only of Ieroboam shall come to the graue, because in him there is found some good thing toward the Lord God of Israel, in the house of Ieroboam.*

Now this truth is confirmed vnto vs by two arguments, the one drawne from the malice of the wicked against the godly, the other from the mercie of God to the godly.

For the first, the wicked through their malice seeke by all meanes to cut off the godly, because their wickednesse and sinfull life is reprobued by their godly conuersation, neither can they follow their sins so freely as they would, nor quietly without detection or checke. The Apostle saith, *Cain, that wicked one, cut off and slew his brother Abel; and wherefore slew he him? because his owne workes were euill, and his brothers good.* The Patriarches sold *Ioseph* their brother, and sent him out of the house of his Father, because hee was a meanes that they were checked for their euill sayings. And this is that we haue in the booke of Wisdome. *Therefore the ungodly men say, let vs lye in wait for the righteous, because he is not for our turne, but is cleane contrary to our doings, he upbraideth vs with our offending the law, and obiecteth to our infamie in the transgression of our education. Hee was made to reprove our thoughts. It griueneth vs also to looke vpon him: for his life is not like other mens: his wayes are of another fashion. He counteth vs as bastards, and he withdraweth himselfe from*

Gen. 37. 33.

Gen. 44. 28.

1. Kings 14. 1.

2. 3. 6. 12. 13.

17. 18.

1. Iohn 3. 12.

Gen. 37. 2.

Wisd. 2. 12. 14.

15. 16. 18. 19. 20

our

our wayes as from filthinesse: he commendeth greatly the latter end of the iust; and boasteth that God is his Father. For if the righteous man be the sonne of God, he will helpe him, and deliuer him from the hands of his enemies. Let vs examine him with rebukes and torments, that wee may know his meekenesse, and prooue his patience. Let vs condemne him vnto a shamesful death: for he shall be preserved as he himselfe sayth.

Gen. 19. 16, 17.

2. Kings 22. 20.

Esay 57. 1.

For the second, because in the goodnesse of God where-with he affecteth his children, he taketh them from the euil of the plagues to come, as Lot out of Sodome, and as good king Iosiah: Therefore I will gather thee vnto thy fathers, and thou shalt be gathered into thy grane in peace, and thy eyes shall not see all the euill, which I will bring vpon this place.

The righteous man perisheth (saith the Prophet as we heard before) and no man layeth it to heart, and mercifull men are taken away, and none consider that the righteous is taken away from the euill to come. And though he saith, he perisheth, he meaneth not simply that they were perished, but as Chrysostome saith of one, He sleepeth, he is not dead; he resteth, he is not perished. For the Prophet speaketh according to the opinion of the wicked, who were fixed in the world, and therein had their felicitie, and so iudged them to bee perished, who were taken out of the world somewhat vntimely and vnseasonably, as it seemed to their sence and iudgement. But all this is in Gods mercy, from the euils to come.

Wisd. 4. 7, 8, 9,
10, 11, 12, 13,
14, 15, 16.

To this purpose Wisdome saith, Though the righteous be preuented by death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of yeeres, but wisdom is the gray haire vnto men, and vnspotted life is old age. He pleased God, and was beloued of him, so that living amongst sinners, he was translated; yea speedily was he taken away, lest that wickednesse should alter his vnderstanding, or deceit beguile his soule. For the bewitching of naughtinesse doth obscure things that are honest, and the wandring of concupiscence doth undermine the simple mind. He being made perfect in a short time fulfilled a long time, for his soule pleased

pleased the Lord, and therefore hastened he to take him away from amongst the wicked. This the people saw, and understood it not, neither laid they up this in their minds, that his grace and mercie is with his Saints, and that he hath respect vnto his chosen. Thus the righteous that are dead shall condemne the vngodly that are lining, and youth that is soone perfected, the many yeeres and old age of the unrighteous.

Plotinus the Philosopher (as S. Augustine hath it) sawe in part this verything, that men are bodily mortal, and thought it an appurtenance to the mercy of God the Father, lest they should alwaies be tied to the misery of this life. It is no lesse mercie to be taken sooner away, that they may see and suffer lesse misery, which the length of their daies would effect. Therefore the godly man dies well, whether he die in a good age, or in the first flower of his youth. By how much the more timely the heavenly Generall doth call thee backe out of the station of this life, by so much the sooner doth he place thee in a place of rest, peace and victorie. Againe, it may be you will obiekt and say, I am loth and unwilling to die, because then I must leaue my louing wife, my deere children and kinsfolkes. I answer, howsoeuer we be left and forsaken, or rather sequestred and separated from our wiues, children, kinsfolkes and friends by death, yet are we not forsaken of God, nor of his Sonne Iesus Christ. But take heed that thou be not so carefull for the bodily safetie of wife, children, kinsfolkes and friends, that in the meane time thou neglect the care of thy soule. Behold, he calls thee by death, take heed thou doe not so loue thy wife and children, that therefore thou refuse to follow God calling thee with a ready heart. The loue of thy heavenly Father must bee preferred before the loue of children: the loue of our bridegroom Christ Iesus before the loue of thy wife, the benefit must not bee more loued then the benefactor. And we must consider that we, our wiues, children, kinsfolks and friends are all as it were trauellers, going forth of this world, in a maner, we take our voyage together; if wee goe a litle before,

2. Gen. 24.
Mat. 19. 5.

2. Sam. 18. 3.
1. Cor. 15. 28.

Esa. 26. 19.

before, they shall follow shortly after. Wherefore as at the beginning of our mariage and acquaintance, God did appoint that we should leaue father and mother, and cleaue to our wiues, even so now in this case, it ought not to grieue vs to leaue them when God will haue it so, and to returne vnto him, who is better vnto vs, then father, mother, wife, children, friends or any thing els: yea he is worth ten thousand of them, as the people said of *Dauid*; yea he then shall be all in all to vs. Therefore let the godly ones fetch comfort from hence, that though by death they leaue the world, wife, children, and friends and kinsfolkes, yet they shall bee gathered to their fathers, kinsfolkes and friends.

I reade of *Socrates* being but an heathen man, that when *Crito* perswaded him, that if he would not regard his life for his own sake, yet for his wife, children, kinsfolks and friends sake, which depended on him: he answered, God will care for my wife and children, who first gaue them vnto me, and for my kinsfolks and friends, I shall find the like vnto them, and farre better in the life to come, neither shall I long want your companie, for you also are going thither, and shall shortly be in the same place: and they are not lost but sent before vs, neither are they dead, but fallen asleepe, hereafter they shall awake, saith *S. Cyprian*, and they shall rise againe, and we shall see one another, and reioyce and sing.

Againe, another obiection: Oh, but my debt is great, if I die now, how can I be comforted at my death, for after my death my creditors will come and seize on all that I haue, so cruell are they, and mercilesse, and so shall my poore wife and children be vndone for euer: and therefore I would to God I might liue to be out of debt, and to leaue my wife and children free, though I left them litle or nothing besides. Alas, how shall I doe, nay how shall they doe? This is it that tormenteth my heart, when I thinke of it: these carefull thoughts goe to bed with me, lodge all night with mee, and rise with mee, and lyeth all day in my bosome; these things considered, what comfort can I haue in death, dying in such a case?

Answer.

Ans. Still be patient I pray you, and drinke often of the Lords Fountaine some sweete water to refresh you in this case. I know this you speake of is a very great griefe, and biteth the heart, and that euen this maketh many a man and woman more loath to die, then otherwise they would bee, and because diuers men haue diuers means to rid their debts by, some by leases & liuings in reuertions, some by discharging euery yeere a portion by such helpes as alreadie they enioy, euery man wisheth as his case is, some to liue till those leases and reuertions come to them and theirs, till they may by such yeerely parcels acquit the whole, and so forth, euery one wisheth life, trembling and shaking to thinke on death till these things be so. To all which mindes thus grieved and pinched, I say this, you cannot commit your wife and children into the hands of a more faithfull guardian and overseer, then God is; for he will take them into his charge and protection. And therefore hearken and giue eare, what the Spirit of comfort speaketh, with great comfort in the first Epistle of Saint Peter. *Humble your selues therefore vnder the mightie hand of God, that hee may exalt you in due time, cast all your care vpon him, for he careth for you.* As if he should say, I know your woe and carefull thoughts, bee not discouraged, nor faint in feare vnder the Crosse; you haue care in your heart, cast it vpon mee, and I will discharge it; what you cannot, I can, and of my will be assured, I doe care for you. O my God, what sayest thou? Dost thou care for me? and shall I remoue it from my selfe to thy Maiestie, and lay it all vpon thee? So indeed thou speakest; mine eyes see, and mine cares heare. Why, then will I indeed both beleue and doe (most deare Father) heere grouelling in the dust before thee, humble my soule, and blesse and praise thee for easing me of so grievous a burden; my care be hereafter (my sweet God) cast wholly vpon thee, and as thou hast spoken, so do for mee and mine, I hunbly beseech thee, for Iesus Christ his sake.

1. Pet. 5. 6. 7.

Consider the Rauens (saith our Sauour Christ) how they neither

Luk. 12. 24. 27. 28. 29.

Psal. 147. 9.

Psal. 104. 27.

Matth. 6. 26.

Gen. 32. 10.

Mat. 18. 28, 29,

30.

Psal. 88. 18.

Prou. 19. 7.

Psal. 10. 14.

Psal. 68. 5

neither sow nor reape, which haue neither store-house nor barnes, and yet God feedeth them. Hee giues to the beast his food (saith the Psalmist) and to the yong Ravens which crye. These waite all vpon thee, that thou mayest giue them their meat in due season. How much more (saith our Sauour) are yee better then beasts or fowles? Consider also (saith our Sauour) of the lylies of the field, how they grow, they neither labour nor spinne, and yet Salomon himselve, in all his royalty, was not cloathed like one of these, &c. What concludeth then our Sauour there? Surely euen this, your heauenly Father knoweth, that you haue need of all these things. As if he should say, let this stay and strengthen you, and latisfie and content you euermore, that God, yea God your heauenly Father knoweth your case what you and yours from time to time and euer are in need of. O strange and strong comfort drawne from Gods mercie, loue and knowledge, how ouerwhelmeth it all, that euer fearefull and distrustfull man can obiect? I am vnworthy, it is true (for so wee must acknowledge with the Patriarch *Jacob*) that wee are not worthy of the least of all Gods mercies. My debts be great, be it so that they are ten thousand talents; the Creditors are very cruell and mercilesse, yea so cruell as that mercilesse Creditor, which our Sauour Christ speaketh of in the Gospell, my selfe void of friends, and the like. Be it so that all thy louers, friends and acquaintance are put farre from thee; as the Prophet *Dauid* complaineth in the Psalme; yea let all thy brethren hate thee, as *Ioseph* was of his brethren; let all thy friends goe farre from thee, and be wanting vnto thee; as it is in the Prouerbs, or whatsoeuer else it bee, put it all off with this (saith our blessed Sauour) that your heauenly Father knoweth the same, and despaire you of helpe, when hee faileth to know, and not before, I charge you, but take it at my hands as a sequele sure; he knoweth, and therefore he will prouide in fit time for all things; and his care shall doe, what yours neuer can, both for you and yours, if you commit it vnto him. It is God which calles himselve the Father of Orphans, and defender

defender of the Widowes; commmend them therefore to his patronage and defence. Ever in such griefes as these are, we should remember the promise of the Lord, which hee made to *Abraham* and to his seed. *And I will establisb my covenant betweene thee and me, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

Gen. 17.7.

All soules are mine (saith the Lord) *both the soule of the father and of the sonne are mine.* God which is thy God, will also be the God of thy seed; thy children are not only thine, but also Gods, yea more Gods then thine; therefore doubt not of the fatherly care of God towards them. The Prophet of the Lord doth testifie that hee hath beene yong, and also old, yet neuer did he see the righteous forsaken, or his seede to beg their bread; not meaning that it was impossible that the childe of a righteous man should go a begging, but that it is a thing very rare, and that he was now fourescore years old, yet did he in all his life neuer see it; and so haue many men liued till they haue beene of great yeares, and yet seldom, or not at all, haue they scene any such thing come to passe. And againe he saith, *The seed of the righteous shall be mightie upon earth, the generation of the upright shall be blessed.* God hath promised to thy children the heauenly treasures, he will not suffer them to perish for hunger, hee hath giuen them life, and will not deny them maintenance for life: he hath giuen them a body, which he hath wonderfully framed, he will also kindly sustaine, hee will neuer forsake his owne, nor giue ouer to nourish them whom hee hath created, and hitherto by our selues through his blessing provided for. Therefore feare not at Death, for if he take you away, he will giue some other good meanes to performe his promise by. He is your God and their God after you, and will not faile them, for he hath said it, *I will neuer leaue thee, nor forsake thee.*

Ezech. 18.4.

Psal. 37.25.

Psal. 112.2.

Heb. 13.5.

In the very matter we speake of, see the experience by a most memorable example, and be comforted with it. The

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husband

3.Kings 4.11.

1.Sam.2.7.

Prou.27.24.

1.Tim.5.8.

Deut.11.12.

Abac.2.2.

Iohn 10.17.

husband died being one of the sonnes of the Prophets, and a man that feared God, he died much in debt, not by reason of any prodigalitie or vnthriftinesse (as many doe) but by the hand of God, and he left his poore wife and children to the crueltie of the cruell Creditor, who came in fierce manner to take away the childre frō their mother, to answer the debt by bondage. This was a heauie crosse to a man fearing God, to liue in debt and dye in debt, especially debt being so dangerous to his poore wife & childre: yet this it was, that we may not be discouraged our selues, or be ouer headie to censure too far, if the like befall any one of vs. *For the Lord doth make poore, and the Lord maketh rich; he bringeth low, and lifteth vp.* And as the Wise-man saith, *Riches are not for euer.* Happily this man wished that he might liue till he had paid his debt, as you doe, and with condition of Gods good liking; it was but well, if he did so. For a man is tyed and bound to prouide for his owne family. But it so pleased not God, for he died and left the debt vnpaid, and his Creditors will be answered with the bodies of his poore crying children, which hee left with a very sorrowfull and heauy mother behind him; how now shal this woful widow and fatherlesse children doe? Now see if God faile to prouide for that thing, he saw this poore widow had need of, to relieue her selfe and her children? He directeth his Prophet to bid her borrow vessels of her neighbours, and himselfe by his powerfull mercie, and mercifull power, so encreased and multiplied that little oyle, which shee had in a cruse, that it paid her Creditors, and yeelded her further maintenance for her and hers, to her vnspeakable ioy and comfort; you know the story. Thus then behold and thinke of it, and write this in the pa'mes of your hands that you neuer forget it; *And write it vpon the doore-postes of thine house, and vpon thy gates; yea write it, and make it plaine vpon tables, that he may run that readeth it.* God is not the God of this man alone, or of his wife and children, which hee left behind him, but he is your God and our God yea, hee is a God most mercifull to all those

those that doe wholly rely and depend vpon him.

If you may liue to free things your selfe, it is to be wished, and you may with condition aske it, if it may stand with the good will and pleasure of God; but if it please God to haue it otherwise, then grieve not to depart, lest you appeare to tye God to your prouidence, life and meanes, when you see by this example what hee can doe when you are gone; and not what he can doe, but what he will doe, if you wauer not but belecue. God was to this Widow in stead of her husband, and farre better, so shall he be to your wife. God was to these children in stead of their father, and better farre, so shall hee bee to yours. God was the Executor and paid this debt, and the ouerseer that all was wel, friends were not wanting to mother or children, but God was a friend in the greatest need, that most fully, mercifully, and bountifully performed all, and suffered not the care of his deceased seruant to be vncared for, nor vncomforted.

Iam. 1. 6.

Wherefore, let it not grieve thee to die, but thereby receiue comfort, if God will haue it so, leaue all to him, and remember his promises, together with this practise, committing your wife and children to God, and he will protect and prouide for them. Therefore what is vnpaid by thee, he will pay as shall be best, and effect what you cannot thinke of, to giue testimony of his mercy to you and yours. So God is not tyed to your leases and liuings, when they shall descend vnto you, if he please he will vse them, if not, he can well want them, and yet pay all, and set vp the poore fatherlesse child euen with the rulers of the people, as hee hath done in all ages.

1. Sam. 2. 8.

The end of the fift Diuision.



THE
SIXT DIVISION,
THE COMFORT AGAINST
THE DEATH OF FRIENDS.

Rom. 3. 2.



Ight well said *Chrysostome* of the word of God, Hast thou the Oracles of God? care not for any other teacher, for there is none shal teach thee like them. So say I for comfort in this case, as *Chrysostom* doth for doctrine. Hast thou the holy Scriptures? care not for other comforters, for none shall comfort thee as these doe, nay without these there is no comfort to be had at all; and as *David* said to *Abimelech* the Priest concerning the sword of *Goliath*, so let vs say of these holy Scriptures, There is none like vnto this, giue it me. For if these will not serue, then nothing will serue. For whatsoeuer woe wringeth, whatsoeuer sorrow nippeth, whatsoeuer crosse grieueth, and whatsoeuer losse troubleth, there is for them all in the word of God most sweet comfort; if it be diligently sought, and truly and carefully applied.

1. Sam. 21. 9.

Gen. 27. 38.

We reade in the booke of Genesis, that prophane *Esau* mourned vpon his father *Isaac*, and cryed out most pitifully to him, saying, *Hast thou but one blessing my father?* Not one, but many and infinite are the consolations of God our heavenly Father; for the storehouse of his consolations can neuer be emptied: he hath not dealt with vs niggardly or sparingly,

ringly, but a good measure of consolations pressed downe, and running ouer hath he giuen to vs in our bosome. For euery crosse and losse he hath seuerall comforts and consolations in the holy Scriptures. *Blessed be God (saith the Apostle) euen the Father of our Lord Iesus Christ the Father of mercies, and God of all comfort, who comforteth vs in all our tribulations, that we may bee able to comfort them, which are in any trouble, by the comfort wherewith we our selues are comforted of God.* No maruell therefore if *Chrysostome* saith againe in the true feeling thereof, Euer I exhort, and I will neuer cea'e exhorting, that not onely here in the Church of God, you would attend vnto those things, which are there saide and taught, (and to say as *Cornelius* said vnto *Peter*, *Now therefore are we all here present before God to heare all things that are commanded thee of God.*) But at home also, that you would daily giue your selues with the men of *Betea* to the searching and reading of the holy Scriptures. *Search the Scriptures,* (saith our Saviour Christ) *for in them ye thinke ye haue eternall life, and they are they that testifie of me.* If you will not vtterly warre against all truth and reason, and euen against God himselfe, I know you will hearken vnto these things. *Consider (saith the Apostle) what I say, and the Lord giue thee vnderstanding in all these things.*

It is sufficient to waigh these matters with the waights of the Lords Sanctuarie, and not needfull to try them by fetching helps of humane reason. Yet to giue them ouer measure, that will not rest satisfied with the comforts which the holy Scripture doth affoord, let it bee first considered what humane wit and reason hath said in this case.

And touching this matter which now is mooued, I haue read, and you may see what Heathens by learning and naturall light, haue said to themselues and their friends in such losses; but this did I neuer read, neither shall you finde, that all their comforts haue counteruailed one promise out of Gods booke. I confesse the bookes of heathen Writers doe promise comfort in this case, but (alas) they performe it not:

Luke 6.38.

2. Cor. 1.3-4.

Acts 10.33.

Acts 17.11.

Iohn 5.39.

2. Tim. 2.7.

Iohn 7. 46.

but are like a brooke that swels in winter when there is no need of it, and is dry in Summer when the passenger fainteth and panteth for heat: no, if we will haue good gold, we must goe to Ophir: if good balme, to Gilead: if good wine, to Christ at the wedding of Cana: and if good tidings, to the booke of God. They did say well in many things, but neuer like this word that is from the Lord. *For neuer man spake like this man,* as the officers told the chiefe Priests and Pharisees concerning Christ. They considered the necessitie of death, the miseries of life, the examples of great men that had gone before them, and such like. But what are these to those that the word of God will shew vs; our safety in Christ, our resurrection in immortality in the presence of the Father, the Sonne, and the holy Ghost, with such like, yet both good vnto a sanctified mind.

Psal. 89. 48.

First the necessitie of death is a true comfort against death, be it of our selues, or of our friends; no liuing flesh but must die, as we haue heard in the first Diuision. *What man is hee (saith the Psalmist) that liueth and shall not see death?* And shall we feare that in our selues, or bewaile immoderately that in our friends, which cannot be auoided? This were with witlessle wil to disturbe the peace of our whole life, and with a seruile dread of the last houre, to bereaue of comfort all the rest of our houres that we are to liue in this present euill world, which in your iudgment conceiue how fond a thing it were.

The carefull view of natures course, doth shew vs degrees from age to age till we come to a full, and a like decrease by step after step, till we come to the change againe. Youth followeth childhood, and age followeth youth by assured necessitie, if we liue. But when we are children, wee feare not to be men, neither when we are men, to become olde; but many rather wish it, why then should we either feare in our selues, or lament in our friends, death to follow age in his course appointed, more then age to follow youth, as was said before? Surely the one must be receiued as well as the other.

other without choice. And whereas Christ said in the Gospel touching man and wife, *What therefore God hath ioyned together, let no man put it sunder*, it may be more peremptorily said of this, *What God hath ioyned or coupled together no man can separate nor put asunder*. And therefore a wise content both in our friends, and in our selues shall become vs best. Who will not die, let him neuer live; for we receiue the one to endure the other when God appointeth, and we must all die both friend and foe: to wise men necessarie is a comfort, and so (I hope) to you.

Marth. 19.9.

Secondly, the miseries of this life is another head, from whence heathen men haue deriued comfort against death, be it of our selues, or of our friends. Consider then with your selfe from the first age vnto the last houre, the diseases incident to our bodies, to vex vs with woe, according to their seuerall natures, some more, some lesse, and yet at least too much. All the changes and chances of this most wretched sinfull world; whereunto, whilst we liue we must lye open, will we nil we; from all which our death doth free vs, and our friends. Therefore how should wee either feare or sorrow for our selues or for our friends, for that which doth so befriend vs? If we conceiue hereof as we ought, we must needs be of the same iudgment with *Seneca*, and in some sort approoue his speech: O men most ignorant (saith hee) of their owne miseries, who praise not death as the best inuention that euer nature had, which includeth felicity, excludeth miserie, finisheth the toyles of age, preuenteth the perils of youth; to many is a remedie, to some a wish, to all an end, and deserueth better of none then them, to whom it cometh before it be called. Yea we must confesse (these things beeing well considered) that it befalleth to men concerning death, as vnto young children concerning their friends. Little children if their friends bee disguised with some strange shewes, they are afraid of them, and crying, flie from them, as some that would hurt them; as *Moyse* fled from his rod of death, when it was turned into a Serpent. But take off these

Exod. 4.3.

vizards that their friends may appeare as they are, and then by and by they are comforted and reioyce, and imbrace them gladly againe: euen so it is of death, when we are misled, it appeareth vnto vs disguised and couered by ignorance of the truth, and his approaching maketh vs shrink, but plucke off that vizard of supposed euill, and behold it as it is to vs in Christ, and it is then but a painted death, and we see him then our great friend, that cutteth the thrid that we do weaue, and then we neither flie nor feare any more, but are truely comforted, and imbrace him most willingly as we ought, and loue him as *Jonathan* loued his friend *David*, as his owne soule.

1. Sam, 18, 1.

Thirdly, the heathen considered againe the famous and worthy men that died before them, and what they endured, and could not auoid; and therevpon thought great shame either to feare or flie, to lament in themselues or in their friends. The greatest lights that euer were amongst them died all; *Socrates*, *Demosthenes*, *Plato*, *Pompey*, *Cesar*, *Cicero*, learned, martiall, or whatsoeuer; yea what wisedome and knowledge, what valour and prowesse, what act, what gouernement soeuer they had, all gifts and graces, all pompe and power, all empire and maiestie, were it ouer thousands, or thousand thousands, yeelded to death, death had his place, when his time was come; and as well these great lights and loftie gallants, as the lowest wretches and poorest wormes, the high oaks, as the small shrubs, drunke of deaths cuppe, when they were inuited and inioyned.

Shall it not then euen in reason seeme vniust and vnequall, if any of lesse merit, yea of no merit, in comparison of such men, shall grieve for themselues, or any friend of theirs to indure that which these indured. Surely not onely to grieve, but not must willingly to welcome, what all these men imbraced, is tenderneisse, intolerable folly, vnfitting, and a fault no way to bee excused. Yea the fault is so much the greater, by how much either you or your friend are inferior to these men in seruice and vse vnto the common state.

Thus

Thus did the heathens seek to salve the sore which grew by death of any, and to this end many things of like perswasion, they heaped vp, which I passe ouer, as hastening to the word of God, without all comparifon the fountaine of all comfort. This onely I say, and pray you to obserue concerning the mention made of the heathen, that it is meant only to shew, that they were ashamed to feare death in themselves, or immoderately bewaile it in any friend, and will you faile of the strength of an heathen? shall they fight better against foolish affections by the light of nature, then you by the power of grace, and the most bright Sunshine of Gods word? God forbid: and as you tender your credit to be iudged truly a souldier that answereth the promise made in baptisme, that you would fight manfully vnder Christs banner, and not yeeld to your foe, and Gods enemy and yours: let not Sathan overcome you in this to make you worse then an heathen, more passionate, more impatient, more subiect to wil, and lesse subiect to reason, nay more disobedient to God and of lesse reputation before men, for government of your mind then they were. You know more, performe not lesse then they did: you haue seene a light that they neuer saw, nor many other worthy men. *Blessed are the eyes* (saith our Sauour) *which see the things which ye see; for I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.* Walk therfore in that light as a child of light, that you may bee more comforted for the death of your friends, then the very heathen were. *Seneca* saith, He that laments that a man is dead, laments that he was a man. And now to come to the word of God, to the Law, and to the testimony (saith the Prophet) euen to the sweet fountaine of Israel, that cooles indeede the scorching heat of all sorrowes, and by name of this, when God taketh away any of our friends by death, if *Moyse* and the Prophets will not comfort vs in this case, then (as *Abraham* told *Dives* in another case) nothing can perswade, nor preuaile with vs.

Many

Luke 10. 13. 24

Isay 8. 20.

Luke 16. 31.

Many are the places of holy Scriptures, when comfort arise and flow, if they be wel and duly considered, but meaning onely to giue you a taste, some few shall serue at this time, to which may be added (by your owne diligence) some more at your best leisure.

Iob 1, 21, 22.

The Lord gave (saith Iob) and the Lord taketh away, blessed be the name of the Lord. Where, I pray you, consider well what Iob lost, when he said thus, and consider what you haue lost now at this time, and you shall finde your ca'ses farre differing. Iob had his Oxen and Asses taken away by strangers, and his seruants slaine with the edge of the sword. This was his first newes. The fire of God fell downe from heauen, and burnt vp his sheepe and his seruants, and consumed them. This was the second newes, His Camels were taken by the Chaldeans, and his seruants slaine. This the third newes, all of them bitter and grieuous to happen at once. You will confesse this was sore, and any one of them falling by it selfe alone vpon many of vs in these daies, would plunge vs very sore. Yet see farre greater, his fourth and last newes was, that his sonnes and daughters were eating and drinking wine in their eldest brothers house, and there came a great winde from the wildernesse, and smote the foure corners of the house, and the house fell vpon them, and they all died, yea all, and all at once, by this sudden meanes, to the vtter amazing and astonishing of all that should see or think of it. Yet for all this (saith the holy Ghost) Iob did not sin, to wit, by raving and railing impatiently, nor did he charge God foolishly, as dealing vniustly or cruelly with him; but considered with himselfe, who had giuen, and who had taken, and weighed with himselfe that they were Gods and not his, and should he forbid the Lord to doe with his owne what was his good pleasure? *Is it not lawfull* (saith our Saviour Christ in another case) *for me to doe what I will with mine owne.* Therefore sweetly and meekely, patiently and peaceably he cast vp his eyes, his heart, his soule, his minde, his affections, and all vnto the Lord, and said, *Blessed be the name*

Mat. 20. 15.

of

of the Lord, of which Lord? surely of this Lord that had thus dealt with him, and taken away all that ever he had.

God hath not dealt thus with you, by many and many degrees with you at this time; and will you then take on, and (as it were) bid battell to the Lord, by weepings and wailings, by sobbings and sighings, by groanings and crying, by mutterings and murmurings, and by such like testimonies of a discontented and offended minde; aboue that which can stand with a dutifull childe's behaviour to his heavenly Father? If your losses were as great as *Iobs* was, yet you see what he did, and this was Gods Spirit in him, much more in a farre lesse losse must you doe it, if you bee endued with the same spirit. Thinke with your selfe (as you see *Iob* did) what estate you had in this friend of yours, that now you haue lost; you held him not in fee, but for a terme, and what terme? no certaine terme, but during the Lords good will and pleasure. Now your terme is out, and the Lord will haue his owne againe. Grieve not for the losse then, but be thankfull for the loane so long.

Againe, I warrant you, *Iob* did carefully ponder with himselfe, what the Heathen, and strangers to religion about him would say. If he should be impatient and outragious, they would say, see euen thus the man that feared God, and was so religious, that he taught others, and rebuked many when they did offend, that spake so much of the Lord, and had his will so euer in his mouth, that gaue such testimonies sundry wayes to the shew of man of a reformed life, now where is all become? Now see this mans practise, how it answereth his speeches, before he was tried; what doe we see now in him more then in many others that made not halfe the shew? Is there but so much in him, as in many Heathen that knew not his religion? Haue they not taken patiently losse of fathers, mothers, husbands, wiues, children and friends &c. and neuer started at it, in comparifon of this man? O vaine fable then of religion, that yeelds no more patience nor quiet content of need. Wee will no such religion for our parts,

Matth. 26, 13.

Iam. 5, 11.

Rom. 2 24.

parts, neither will wee hereafter regard this man, as in former time, &c. What a fearefull fruite had this beene of *Iobs* impatience? how could the Lord haue indured it at his hands, if he had in this sort opened the mouthes of the wicked against his holy feare. Therefore *Iob* laid his hand vpon his mouth, and submitted himselfe wholly with all his affections to the Lords good wil and pleasure, without causing any one to speake euill by his meanes, to his praise, and Gods good liking, as a memoriall for all posterity. For as our Saviour Christ told the Disciples, touching the commendation of the woman that annointed him with a very pretious and costly oymment to his buriall, saying. *Verily I say vnto you, wheresoeuer this Gospel shall be preached in the whole world, there shall also this, that this woman hath done be told for a memoriall of her.* Euen so it may be said touching the commendation of the patience of *Iob* in this case. That wheresoeuer this storie of *Iob* shall be read and preached, there shall also this that he hath performed, be told for a memoriall of him. And therefore to this purpose the Apostle Saint *James* saith, *Yee haue heard of the patience of Iob, and haue seene the end of the Lord, that the Lord is very pitifull and of tender mercy.*

The case is yours at this time, in some sort and measure, you haue lost a losse, and mens eyes are vpon you, you haue loued the truth, and spoken of the Lords feare before diuers; now they looke for the power of it in your selfe; and as they see you now to gouerne your affections according to the same so happily will they thinke both of Religion, and of your selfe, while they liue.

Therefore plucke vp your heart in Gods name, and shew patience and comfort, and cause not the name of God to be blasphemed among the wicked and irreligious, through your impatience; but honor the Lord by blessing his name, as *Iob* did honor his truth, which you professe by a godly gouernment and stay of a weake nature, and as the Lord liueth, he will honor you againe, as he did *Iob*, with mercie and compassion, that shall counternaile this losse, and farre exceed

exceed it, for all is the Lords that you enjoy, and this friend of yours was his also. He hath not taken all, but part, and left you much more then he hath taken. Both now and euer be content with his holy will, he gaue, and none but he; he hath taken, and none but he, not mine, but his own, my time was out, and the right returneth to the true owner. I may not grudge a mortall man his owne, when my time is out; much lesse God, my deare God, my most mercifull Father, that yet sendeth mee many mercies and comforts, though this be gone.

Secondly, to your comfort consider, what this holy man *Job* saith againe to his impatient wife. *shee rageth and stormeth, not onely like a weake woman, but like an vngodly woman, and comming to her husband in his greatest affliction, increased now much more by Satans malice vpon his body, shee said vnto him, Dost thou still retaine thy integrity? curse God and die.* To whom this sweet and meeke spirited man made this answere vnto her. *Thou speakest like a foolish woman, shall we receiue good at the hand of God, and not receiue euill also? Not sinning yet for all this with his lips, as the holy Ghost there saith, but bridling his affectiōs, that his tongue through intemperancie did not once murmur against the Lord.*

Job 2. 9. 10.

Now marke, I pray you, *Jobs* reasons to his wife: He telleth her that both hee and shee had, receiued many good things at Gods hand, and therefore they were bound to welcome such woe as the Lord should send, without any wayward grudging or repining at the change, because by good things, wee are bound to take worse things in good part, if the Lord doe send them. As for himselfe he followeth this rule, and for the manifold mercies which he had receiued, he will now endure with willing heart and quiet minde the misery which was present. Blessed *Job*, thou man of God, for thy thus doing, how sweet was this argument in Gods eares, that preuailed so little with thy wayward wife?

Apply this now to your owne estate, and tell me, as you tender

tender the truth, whether God hath not beene so good to you many waies as vnto *Iob*? Cast vp the bills of your receits, and call your selues to a Christian *audit*, and I warrant you the *summa totalis* will amount very high, and yet you can neuer remember the one halfe. Thinke then what *Iob* said for his part, that he tooke himselfe bound by the good, to endure the euill, and so if your case be not all one, you may not gain-say it; and therefore vnlesse you will wilfully fight against the Lords good will and pleasure, you must yeeld as hee did, and in effect of words say with him. O my deare God and blessed Father, God of all comfort and consolation, how many haue thy mercies beene vpon me, and to me? How deepe a draught haue I drunke of this sweete cup of thine? Now thou hast taken one comfort from me, shall I set the one against the other, as thy seruant *Iob* did? *Shall I receiue good things of thine hand, and not euill?* Shall I prescribe vnto thee what I will haue? O farre be it from me, I thanke thee my deare God, for thine infinit and manifold mercies, and in this change I humbly cast downe my selfe at the foot of thy Maiestie, and let thy will bee done, and not mine. Lord make me content, and I am content as a weak wretch may be content. By my losse thou hast gained, and I doubt not, but that this friend of mine is remoued from mee to dwell with thee, at the which I may not grudge; many mercies I enioy still, and they shall content and please mee. Thus if you reason, you shall please God, resemble *Iob* heere before your eyes, and that eye of God that spied him, and was glorified by the patience of his seruant, he shall doe the like to you, to your great ioy and comfort. Comfort your selfe in the Lord then, after this sort, and remember this speech of *Iob* to his wife. *Iob* receiued good things, so haue you: *Iob* receiued euill, and so must you; yet *Iob* was patient, so ought you to be; which the God of patience grant vnto you.

Rom. 8.28.

Thirdly, I think in this case of the blessed Apostles words, which are these, *We know that all things worke together for the best*

best to them that love God. If the dead belonged then to God, this was best for him to be released; and if your selfe belong to God, it is best for you also at this time to loose him; best, I say, in the wisdom of God, and to some end; (although not so in your owne reason, which seeth not so faire) and in all respects best. Now thinke with your selfe thus much, if you had done good to one, and pleased him much, and all the friends he hath, or any of them should erie out for it, would it not grieve you? surely it would grieve you so much the more, by how much that vnthankfull dislike should be more vehement and last long. So it is with God; and therefore see what you doe, and whom you moue to anger. The Apostles words are plaine, *All things worke for the best unto them that feare God*: if you beleue it, and also thinke of your dead friend and your selfe: God the holy Ghost (who cannot lye) concludeth that the same was best both for him and you, which now is come to passe.

When good is done, we should not grieve, and when the best is done, much lesse should we grieve; for God calleth him out of this life, when he is at his best, if he be good, that hee turne not to euill; if euill, that hee waxe not worse. Away then with sorrow and fowre lookes, and let the Lord for his mercie, receiue your thanks, from faithfull content, and not murmuring and repining from vnbridled affections: not onely good is done, but the best, euen the very best, by the best that onely knowes what is best; and it should appease and satisfie you: God is no lyer, neither can he be deceiued, but if one houres life might haue been better either for him or you, then is not the best done; and then the Apostles words are not true; but that were wicked once to imagine so. Therefore no longer life would haue profited him or you, but the very best is done; blessed therefore be God for his goodnesse euer.

Fourthly, I consider what the same Apostle saith in another place, *I desire to be loosed and to be with Christ, which is best of all.* And I aske of you, whether your selfe do not the like,

Phil. 1. 23.

like, as you are able; if you doe not, you are yet ouer earthly, and further in loue with this wicked and sinfull world then you should be. If you doe it, why then grieue you that your friend hath obtained that which you desire? this will seeme rather enuie then loue in you to conceiue dislike for ones well doing. What, againe if your friend wish as the Apostle doth, long before he obtained his request, and now the Lord hath granted, what he so heartily wished? this is mercie to be reioyced for, and not any miserie to bee wept for. A true friend acknowledgeth a debt for the pleasuring of his friend, and is not mooued with anger or griefe for the same: stay then your teares, if you will bee iudged a friend, and neither grudge to God the companie of his child, nor to the child the presence of his God, because this is wicked. Thinke of the glorie, company, immortaliue, and ioy, and comfort with the blessed Trinity, and all the holte of heauen, that now your friend enioyeth, thinke of the woes and miseries in this wretched vale of teares, from which he is freed, and then iudge you if the Apostle say not true, that it is best to be loosed and to be with Christ. If this best bee now at this instant fallen to your good friend by Gods good mercie, blesse God for it, and comfort your self, that your friend enioyeth such endlesse ioy and comfort; and thereby shall you shew your selfe a friend indeed, and all that are godly and wise cannot but thinke well of you. Againe, the Apostle saith, *That we know, that whilest wee are at home in the bodie, we are absent from the Lord: therefore we loue rather to remoue out of the bodie, and to dwell with the Lord.* From which absence from God your friend is freed, and by presence and dwelling with God he is now blessed; a true cause, and a great cause (as hath bene said) of good content. Then doe not you prouoke the Lord with vnthankfull teares, sighes, and groanes, but stay that course which offendeth greatly; and tread the steppes of all such as vpon the like occasion haue walked rightly by their discreet mourning. Who are euer patient and moderate in sorrow, reprssing

2. Cor. 5. 6, 8.

repressing and ruling their affections, and gaue them not a loose reine, and so ought you. Againe, in the first Epistle to the Thessalonians, it is said; *I would not haue you ignorant, brethren, concerning them that sleepe, that yee sorrow not, as they which haue no hope.* Reade the place, and examine your owne course, whether you hope or no. First, that your friend is well, and then, that Almighty God will supply his want to you some other way: for both these are necessarie; our friends are our comforts if they be good. But if I tie God to them, and thinke all is gone when they are gone, where is my hope? what pleasure to God, so to trust in him, that I trust more in my friends, and cry out when they goe? how shall I doe? how shall I liue? what ioy can I now haue? Is this hope? is this trust? is this faith? fie, that euer affections and passions should carie any good child of God so far from his dutie, and from true knowledge. I say againe, our friends are our comfort, while the Lord lendeth them, and when our friend returneth to his earth, yet the Lord is in heauen, where he euer was, (if I haue lost my father) to be my father, mother, sister, friend, yea all in all to me, whatsoeuer I want. Therefore while he liueth, which is and shall bee for euer, I cannot be friendlesse, though my friends die or depart from me, but that either for one, he will raise me vp another, or himselfe supplie the place which is best of all. Mourne not then I pray you as one without hope, but hearken vnto the Apostle, and shew forth your faith, hope, and obedience vnto God, to the glorie of God and your owne praise.

1. Thess. 4. 13.

Againe, wee read in the booke of Leuiticus, that the sonnes of Aaron, Nadab and Abihu were slaine by the Lord in his anger, for their sinnefull presumption in offering vp strange fire, which the Lord commanded them not, which was a fearefull sight and spectacle to the fathers eyes, to see two sonnes at once, and in such sort dead. Yet what did Aaron, I pray you marke the text, *I will saith the Lord bee sanctified in them that come nigh me, and before all the people I will be glorified.* And Aaron (saith the holy Ghost there) held

Leuit. 10. 3.

Reu. 14. 13.

his peace. And what an example is this, if any thing may moou you to stay your affections for the death of your friends. Again, it is said in the booke of the Reuelation, *And I heard a voyce from heauen, saying vnto me, Write; Blessed are the dead which die in the Lord from henceforth, yea* (saith the Spirit) *that they may rest from their labours, and their workes follow them.* Your friend is dead in the Lord, and therefore blessed: will you then weepe and lament for him? his workes follow him, and the Lord in mercie hath crowned his obedience, according to his promise, and will you looke awry at it? God forbid. Again, consider with your selfe that your friends walk with God, and are gone to their heavenly Father in peace, they are gathered vnto their people, they are not dead, but sleepe, and their flesh resteth in hope, they are gone the way of all flesh, and doe now behold the face of God in heauen, and what cause of sorrow is this to any friend that loueth them? If your friend were discharged and released out of prison and miserie, and preferred to the palace of an earthly prince, and to his Court, to his great and exceeding ioy and content, would you shewe your loue and contentment toward him in bewailing the same? how much lesse then should you lament his preferment into Gods euerlasting Court and kingdome, to his vnspeakable ioy and comfort?

Thus may you gather many places of holy Scripture, and on this sort meditate on them. For sweet is the word of God against all sorrowes and griefes, and by name against this.

But it may happily be obiected, it is your child that is dead, and it died before it could well be baptized, this grieueth me more then otherwise it would, and so you feare your childsestate.

Answ. God forbid that we should either speake or think so, seeing the Lord neuer said so, but contrariwise the Scripture witnesseth, that they are in the Couenant of God, and so in state of saluation so soone as they are borne: and Baptisme doth not make them Christians that were none before.

fore, but is the Sacrament, the scale, the signe, the badge of them that are Christians before. Besides it is not the want of the Sacrament, that depriueth a man of Gods fauour: for the children of the Israelites were not circumcised all those fortie yeeres which they liued in the wildernesse: the reason whereof was, because they were euer to remoue and iourney whensoever the pillar of the cloud that was their guide, ascended and went forward, *Numb. 9. 18, &c.* so that they were alwaies to attend vpon the cloude both night and day, not knowing when it would remooue; and therefore could not circumcise their children in the wildernesse, as yee may read, *Iosh. 5. 2, &c.* but it is the contemning or despising of the Sacrament, that depriueth men of Gods fauour when they make no more account of it, then *Esa* did of his birth-right, *Gen. 25. 32.* then *Abaz* did of the Lords helpe, *Esa. 7.* and it is also the neglecting of it, when God offereth time and opportunitie that we might haue it. Againe, the Lord neuer said, that whosoever died vncircumcised or vnbaptized should be wiped out of the booke of life, but hee hath said, *Gen. 17. 12. 14.* that whosoever contemneth, or carelessly neglecteth the Sacraments, shal be cut off from among his people. And so read you the notes vpon that seuenteenth chapter of Genesis, and I hope they shall content you for this matter. God is not tyed to the Sacrament, nor euer was. The contempt hurteth, but not the want, when it is against your will.

Obiect. Happily your child was of ripe yeeres, and withall so toward, that it could not be, but that he should come to some great place and preferme it if he had liued, both for the good of himself and his friends; and that he in his youth and the flower of his age, should thus bee taken away, is a great losse say you.

Answer. True it is, that the losse is great in respect of the world, but what is that if we consider God; God is also able to supplie all that, some other way, if we take it well. This is apparant, that what good or preferment could haue come

to him any way or to his friends, if he had liued, the Lord for some purpose as yet happily hidden, hath preuented: but yet his arme is not shortened, as I said, to doe vs good some other way, but it might perhaps prooue otherwise contrarie to our expectation, if he had liued longer, and then it would haue beene a great griefe vnto vs. But admit that it would haue beene as you hope if he had liued longer, yet he is more highly preferred euen to the highest heauens, and to the presence of God, and this no earthly preferment can match. And except we be wholly earthly our selues, we cannot but fauour this, and not let his youth grieue vs, for no youth nor age is too good for God, when he is pleased to take them.

2. Kings 22. 20.

A foole or a child seeing a goodly cluster of grapes, thinketh it pitie to put them into the presse to deface them, but he that is wise knoweth that thereby the liquour which is in them is preserued, and that this timely gathering is a meanes to keepe them from corruption. So we thinke sometime, Oh, it is great pitie such a one should die so soone, so towardly a youth, so good a creature can hardly be spared; but God in his wisdom knoweth it to be good. And if he cut off the life of that good and godly king *Iosiah*, as it were in the middle of the stemme, doubtlesse it is for this cause, that his eies may not see the manifold euils to come. If you will be ruled to weigh things with reason, you may well see mercie euen in this timely death; for many are the perils both of bodie and soule, that young men auoid when they are taken hence, false doctrine, heresies, errours, and many grievous sinnes, wounding the very conscience with a biting worme that euer gnaweth; publike calamities, and ruine of state, many priuate miseries great and grievous, which no man can thinke of beforehand, more bitter to good men then any death: from all which this happie deliuerance in time of youth doth free your child, and set him safe, that you shall neuer mourne with him, nor for him that way. And herein we haue *Dauid* an example of godly fortitude, who hauing a child sicke, did while it liued afflict his soule, besought

sought God for the child, and fasted and went in, and lay all night vpon the earth, and would not be comforted. Thus while there was hope of remedie, he gaue way to the sorrow of his heart, but when *Dauid* perceined that the child was dead, then he arose from the earth, and washed and anointed himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and after came to his owne house, and bad that they should set bread before him and he did eate. His sorrow ended, when he once saw there was no hope of enioying any longer the companie of his child. Now this course seemed vnto his seruants a new and strange kind of Philosophie, that he should mourn in the danger of death, and yet reioice, or at least comfort himselfe with any content in death. And therefore his seruants said vnto him, *What thing is this that thou hast done, thou diddest fast and weepe for the child while it was alive, but now he is dead thou doest arise and eate meat.* And what reason had hee for this strange and vnwonted behauour? He said, *While the child was alive I fasted and wept, for I sayd, Who can tell whether God will haue mercie on me, that the child may liue, but now being dead, wherefore shall I fast? Can I bring him againe any more. I shall goe to him, but hee shall not returne to mee any more.* Behold the same thing that maketh thee to mourne, namely, that thy dead shall not returne to thee, the very same consideration *Dauid* made the ground of his quiet and content. And thereupon he comforted his heart, and would not continue in heauinisse for that which could not bee helped. So that it is to a right vnderstanding man, ground inough to build content and quietnesse of heart vpon, that God hath done his worke which thy sorrow cannot reuoke. But peraduenture it will be here obiected, that afterward when *Dauid* heard of his sonne *Absolons* death, hee did so greatly lament and bewaile the same, that hee would in no sort bee comforted. quite contrarie to that which before hee practized; for it is said that *he was much mooued, and went vp to the chamber ouer the gate, and wept as he went, saying. O my sonne*

2. Sam. 12. 16.

2. Sam. 12. 21.

2. Sam. 18. 33.

Absolon, my sonne, my sonne Absolon, would God I had died for thee. O Absolon my sonne, my sonne.

For the answering of this obiection, and your better satisfaction herein, wee are to vnderstand that *David* knew that he had a wicked and rebellious sonne, of the estate of whose saluation he had great cause to doubt, because he died in rebellion, which indeed may seeme to bee the principall cause of his exceeding sorrow and lamentation, and not so much for the death of his sonne, as for that cause. But of his childe he beleued that he died in the state of grace, and so was made partaker of saluation, which was the cause that he was comforted presently after his death, saying, that his son should not returne, but that he himselfe should goe to him. Euen so in like manner, if we feare the estate of our childe or friend that is dead, then indeed haue wee great cause to weepe, mourne and lament for him, as *David* did heere for *Absolon*: but if we haue no such feare, and do hope well and the best of the estate of our childe or friend; then must wee with *David* comfort our selues, and say, *But now he is dead, wherefore should I fast and weepe? can I bring him back againe, I shall goe to him, but he shall not returne to me.*

Let them mourne for their dead, that know not the hope of the dead, and suppose them extinct that are departed. But let them that in the Schoole of Christ haue learned what is the condition & hope of the dead, how their soules doe presently liue with Christ, and that their bodies shall be raised vp in glorie at the last day, let them reioyce on the behalfe of their dead, and throw off that burden of sorrow, which is so heauie vnto them. But you will say he was my onely childe, and therefore his death must needs be grieuous. Indeed the death of an onely childe is very great and grieuous to parents, and a cause of great heauinesse and lamentation: yet remember that *Abraham* was readie to haue sacrificed his only sonne *Isaak*, the promised seede, at Gods commandement. And God gaue his only Sonne Christ Iesus to death for our saluation. And to comfort you to the full, as *Elkanah*

Amos 8.10.

Zach. 12.10.

Gen. 22. 3, 10.

Iohn 3. 16.

nab said to *Anna*, so also much more may the Lord say to vs, *Am not I better to you then ten sonnes?* Then though hee bee your only childe, and all that you haue, there is no iust cause of complaint and griefe, seeing the Lord hath taken but his owne, and also seeing in his taking of him, you giue him but as your pledge and earnest, to binde vnto you the right of that inheritance, that you expect, or as your feoffee in trust gone before to take possession, and keepe a place for you in heauen.

1. Sam. 1. 18.

Trust me now, or else the time will come when you shall trust me, that you haue cause, and cause againe to lament and mourne, not for them, who dying in the Lord, are happie with the Lord, and rest from all their labours and miseries, but as Christ said in the Gospell to the woman that followed him, *Weepe not for me, but weepe for your selues and your children:* so we for our selues and our children; for hauing been safe by them, and strengthened through them, they are taken away from the plague, wee ly e open to it, and it commeth the faster, because they which kept it from vs, are remoued. And the greater our losse is, the greater is their gaine, and the more cause haue we to sorrow for our selues, although to reioyce on their behalfe, and to lament for our sinnes, that haue depriued ys of their graces, goodnesse, prayers and holy company; and let vs follow them in their faith, vertue, pietie, godlinesse and good workes.

Luke 23. 28.

And yet, if for all this, their losse, & the want of their presence be grieuous vnto you, and that you still desire their presence, and would see them: let me speake to you, as *Chrysostome* did to some that were so affected. Doe you desire to see them? then liue a like vnto them, and so you shall soone enioy their holy and comfortable presence, but if you refuse so to doe, neuer looke to enioy or see them againe.

It is written of *Ierome*, that when he had read the life and death of *Hilarion*, and saw that after he had liued religiously, he died most comfortably and happily, said, Well, *Hilarion* shall be the champion whom I will imitate: euen so let

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vs say with *Ierome*, Well, this godly friend of ours, which is deceased, shall be our champion, whom we will imitate, we will follow his chastitie, iustice, pietie and godlinesse. And so, if you endeaour and doe, say and performe, you shall be sure to enioy that in future time, which hee possesseth in the present, that is, heauenly and eternall blisse and happiness.

What Pilgrime doth not make speed to returne home into his owne countrie? Who hasting to saile homewards, doth not wish for a prosperous winde, that he may speedily embrace his long desired friends and parents? and what are we but pilgrimes on earth: what is our country, but Paradise, who are our parents, but the Patriarkes? Why make we not hast to runne vnto them, that we may see our countrie, salute our parents? an infinite number of acquaintance expect vs there; our parents, brethren, sisters, friends, children, kindred, that are already secure of their owne immortalitye, but yet sollicitous for our safetie, what ioy will it bee to see, to embrace them?

Conclude then with your heart, that you will bee strong against such losses, and pray to the giuer of strength that you may be strong, and leaue your losses to the Lord your God, that hath gained them, blessed for them, blessed for you, with many thanks for euer and euer.

The end of the sixt Division.

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THE
SEVENTH DIVISION OF
THE CASES WHEREIN IT IS
Vnlawfull, and wherein Lawfull to
desire *DEATH.*



Ouching the cases wherein it is vnlawful to desire death, they may be reduced principally into three.

The first is, if God can bee more honoured by our life, then by our death, then in such a case, it is altogether vnlawfull to desire death, but rather on the contrary we are to desire and pray for life. For which purpose wee haue diuers examples in the holy Scriptures to warrant the same, as of King *Dauid*, and king *Ezechiah*. *Dauid* bewayled himselfe in many of his Psalmes, that if God tooke him away, he should lacke occasion to honour & prayse him, as he was wont to doe whilest he was amongst men; and therefore hee desired longer life, that he might set forth the honour of God amongst the people. *Returne O Lord* (sayth he) *deliuer my Soule, O saue mee for thy mercies sake; for in death there is no remembrance of thee. in the graue who shall giue thee thank?* Again, *I cryed vnto thee O Lord,* &c. *When I go down into the pitte, shall the dust praise thee?* &c. Again, *Myne eye mourneth by reason of affliction,* &c. *shall the dead rise and praise thee?* And againe, *I shall not dye but liue, and declare the wortes of the Lord.*

Ezechiah bewayled himselfe, when hee heard the

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Psal. 6. 4. 5.

Pla. 30. 8. 9. 10

Psal 88 9 10

11. 12.

Psal 118. 17.

Esa. 38. 18.

19. 10.

message of death, and praied for longer life, knowing thereby that God should bee more honoured by his life, then by his death: And therefore sayth hee, *The graue cannot prayse thee, &c.*

And thus may euery godly Christian desire life, and not death, to this end onely that God thereby may be glorified: But yet in this case, although it be vnlawfull to desire death, so long as God may bee glorified by our Life, yet in praying for life to this end, we must referre all to Gods good wil and pleasure. Therefore if any wil object & say, I might in my place by mine endeaour (such as it is) for the time to come; further profite the Church of God, and greatly honour him; for this end therefore, I could wish that the space of a longer life might be graunted vnto me.

1 King. 8. r8.
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Answer. As the Lord sayd vnto *Dauid*, *Whereas it was in thine heart to build an house to my name, thou didst well that it was in thine heart. Neuerthelesse thou shalt not build the house, but thy sonne which shall come forth of thy loynes, he shall build the house vnto my name.* Euen so it may bee sayde to thee, that whereas it is in thine heart to glorifie God, and to profite his Church; and therefore thou couldest wish, that the space of a longer life might be granted vnto thee; to that end thou doest well that it is in thine heart to doe so. Neuerthelesse, all this must bee commended to Gods disposing, that is, how long God wil haue thee to remaine in health and life for his glorie, and for the good of his Church. For hee that hath furnished thee with the giftes of teaching or exhortation, or any other good gift for the glory of God and good of his Church, he doth know how to furnish others also with the same, when thou art gone; and as God would not let *Dauid* build his Temple, but did reserue it to be performed afterward by *Salomon*; so God for some secret cause, will not haue that good worke furnished by thee, but reserueth it for some other time, and some other person. Therefore if thou art straight-
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ned with the Apostle, that thou doest not know which of these thou shouldest chuse, hauing a desire to be dissolued, and to be with Christ (which is better for thee) or to abide in the flesh, which is more profitable for the church; Know that to dye, is aduantage vnto thee; but to liue, is aduantage to the Church. *No man of vs* (sayeth the Apostle) *liueth to himselfe; and no man dyeth to himselfe; for whether we liue, wee liue to the Lord, (to the end that wee may glorifie him, and gaine more soules to him in the Church) or whether we dye, we dye to the Lord, (that we may obey his Fatherly will, calling vs out of our Station.) Whether therefore we liue or dye, we are the Lords, (that most mighty, gentle, and mercifull Lord, From whose loue, neyther life nor death can separate vs.*

Philip. 1. 23.

Rom. 14. 7. 8

Rom. 8. 38. 39.

Thou hast hitherto obeyed the will of the Lord most faithfully, spending thy seruices on the Church militant; obey him further most readily, embracing his will, that calles thee to the society of the Church triumphant.

Thou art rightly carefull out of charity for the encrease of the church, notwithstanding thou oughtest out of faith to commit the care of gouerning, teaching and conseruing the same vnto God.

There is nothing heere more wholesome, nothing better, nor more conformable to pietie, then for a man to resigne himselfe wholly to the will of God; and to commend the full power of disposing our life and death to him with godlie prayers. And one of these two things, we may vndoubtedly hope for; that eyther hee will giue vs that which wee aske, or that which hee knoweth to be more profitable; Delight thy selfe in the Lord (sayeth the Psalmist) *and he shall giue thee the desires of thine heart, commit thy way vnto the Lord, trust also in him, and he shall bring it to passe.*

Psal. 37. 4. 5.

Secondly, it is altogether vnlawfull to desire death through impatience, in that wee cannot haue our owne willes, wishes, and desires. In which case *Rachell* offended,

Gen. 31. 1

Exo. 16. 23.

Numb. 11. 10.

2. Sam. 18. 33.

Jonah. 3. 10.

Jonah. 4. 1. 2. 3.

ded, for seeing that shee bare *Iacob* no children, shee enuied her sister, and sayde vnto *Iacob*, *Giue me children, or else I dye*. In like case also the children of *Israel* offended, who murmured against *Moses* and *Aaron* in the wilderness, and said, *Would to God wee had dyed by the hand of the Lord in the Land of Egypt, when we sate by the flesh pors. & did eate bread to the ful.* In this case *Moses* offered who said vnto the Lord; *Wherefore hast thou afflicted thy seruant and wherefore haue not I found fauor in thy sight, that thou layest all the burden of this people vpon me? Whence should I haue flesh to giue vnto all this people? For they weepe vnto me, saying giue vs flesh that we may eate, I am not able to beare all this people alone, because it is too heauy for me, and if thou deale thus with me, kill me (I pray thee) out of hand, &c.* In this case King *Dauid* offended, when hee hearing of the death of his rebellious and wicked sonne *Absholon*, being much moued, he said mourning; *Would to God I had dyed for thee O Absholon my sonne my sonne.*

In this case also the Prophet *Ionas* greatly offended, for when God saw the workes of the Nineuites, that they turned from their euill way at the preaching of *Ionah*, and that then God repented of the euill that he had sayd for their destruction, and did it not. *Ionah* is so much displeased, that he besought the Lord to take his life from him, saying, It was better for him to dye, then to liue.

Thirdly, it is altogether vnlawfull to desire death, to bee reuenged vpon our owne selues, which is most monstrous, barbarous, and most vnnaturall for one to laye violent hands vpon himselfe, to whom he is tied & bound by all bonds: for one to rend his owne body and soule in sunder (which God hath coupled together, and no man but hee must separate) is a sinne most horrible and fearefull, and breakes the bonds of God and Nature, and this no Beast (be it neuer so sauage and cruell) will do. Sometime they will teare, rend, and gore one another; but no beast was euer in such extreame paine and misery, as

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to rage & seeke to depriue himself of life. For the cause that one growes to this (more then beastly) rage and cruelty, against his owne body, is first a monstrous pride, that hee will not be at all, vnlesse hee may be as hee list himselfe, he will not submit himselfe to Gods will Secondly, that he hath not any belife in God, nor euer lookes for a good issue out of troubles. Thirdly, it is noted of most impious and desperate persons, that who first were barbarous, and cruell to others, at length they turned the point of crueltie against themselves. And this was the sinne of the heathen people which knew not God; for they taught and practised voluntarie death, and selfe-murther, whereby men might free themselves at their owne will and pleasure from all euill of paine. And yet some of them (as *Plato* that approached so neere to a Christian truth in many points) maintained also the selfe same murder; yet he did appoint some publike shame and infamy in the manner of buriall, for those that kil'd themselves. Yea some others of them, hating gone further (as *Vergil*) who seeing the dangers therof, (as namely, that it is punished in the life to come) hath placed those that offend in that kind in Hell, and that in such torments as they wish themselves backe againe, and vpon that condition, would be content to endure all the torments, miseries and calamities incident to this life.

So that this selfe-murther is not to auoyde miserie, but to change miserie; yea, and to change the lesse for the greater misery, & (as we vse to speak) leap out of the frying panne into the fire; who are in a very wofull case after this life, dying out of Gods fauour, as they needes must that thus make away themselves.

In the whole Historie of the Bible that containeth the Records belonging to the Church of God, and to the people that pretend to haue any knowledge of good; of how many hath he heard or read that did so? and what were they? In the first age of the world that lasted from the cre-

Gen. 4. 8. 23.

Gen. 6. 2.

Gen. 6. 11. 12.

ation to the flood, sixteene hundred fifty and sixe yeares, wee reade of much wickednesse, how *Cain* vnnaturally killed his brother *Abel*, how *Lamech* transgressed Gods ordinance for marriage, and gloried in his owne cruelty. Wee reade of the carnall licentiousnesse of the men of the best line, how the sonnes of God saw the daughters of men that they were fayre, and tooke them wiues of all that they listed. Yea, of the whole race of mankind we reade, that the earth was corrupt before God, and their wickednesse so vile in his sight, that hee repented that hee made man, and he brought a deluge vpon the earth, wherewith hee destroyed all liuing Creatures, in whose nostrels was the breath of life. And in all this time it is not read, that any grew vnto this height of wickednesse to incroach so farre vpon the right of God, as most vnnaturally, and sinfully to kill himselfe.

In so many yeares the Deuil that was a murderer from the beginning, could not preuaile so far amongst the most wicked, as to perswade any to lay violent handes vpon himselfe. This wickednes was then vnknewne from the flood to the natiuity of our Lord Iesus Christ, for the space of two thousand, three hundred and eleuen yeares. Wee reade of most horrible wickednesse of bloody warres among Nations, of the tyranny of *Nimrod*, of the building of *Babel*, of the vncleannes of the *Sodomites*; of the slaughter of the *Sichemites*, of the tyranny of *Pharaoh*, of the sin of the *Cananites*, of the rebellion of *Korah*, of the couetousnesse of *Balaam*, of the fornication of *Zimry*, and of infinite vngodlinesse in euery age of man, in euery generation; but of this kind of vnnaturalnesse, for men to lay violent hands vpon themselues, wee haue very few examples, of which *Saul* is one, who fell vpon his own Sword, and killed himselfe, and his Armour-bearer by his Lordes example encouraged, did the like vnto himselfe. And not many yeares after, *Achitophel* the great Counseller, that followed *Absolon*, vpon discontent: left *Absolon*, went home to

1 Sam. 31. 4. 5

2 Sam. 17. 23

to his owne house and hanged himselfe. We reade of a fourth, named *Zimri*, that being belieged in *Tirzah*, and not able to defend himselfe and the place, went into the Kings Pallace, & setting the house on fire, burnt himselfe. And these are all that I remember mentioned in the olde Testament, that are guilty of this impiety. For we are not to number *Sampson* amongst them, whose purpose was not to kill himselfe, but to execute the iudgement of God vpon the *Philistines*, which was a worke of his calling, in the faithfull and zealous performance whereof, hee lost his life.

1 Kings 16, 18

Iudg: 16, 30.

2, Mach: 14.
41, 42.

The History of *Razis* that fell on his sword, and slew himselfe, I wittinglie passe ouer, leauing the credite of that History to the authority of the Writer; whom yet if you adde to the former, the number is not much encreased by him. So few they were in so many yeares, with whom the ancient murderer could preuayle, to make them enemies of their owne liues. And if we consider what manner of persons they were, with whom he did so farre preuayle; their wickednesse will serue to warne any man that hath any one dramme of piety, wisdome, or care of his credit, not to put himselfe in ranke with them. *Saul* was a man enuious, trayterous, perfidious, cruell and prophane, who being bloudily minded against the Priestes of God, and against *Dauid* Gods owne annointed, he made his conscience so fierce and cruell, as that it set vpon himselfe, and hee became his owne Butcher. Whose Armour-bearer verified the Prouerbe, *Like Master, like man*. As for *Achitophel*, he was a great Statesman, but withall a great Traytor; he was verie wise in matters pertayning to gouernement, but therewithall very wicked; he assisted the subiect against the King, therein was treason; the Sonne against the Father, that was vnnaturall; a wicked, vngodlie, proud sonne against a godly father, euen holy *Dauid*, therein most impious treason. *Zimri* likewise was a traytor, who slew *Elah* his Lord and Master, and inuaded the

Kingdome of *Israel*.

Such were the men, with whom the ancient Murderer preuailed in three and twenty hundred yeares; few in number, and men of most wicked hearts and liues. And shall any imagine or thinke to match himselfe with such forlorne Wretches? In vvickednesse so rare, will hee bee so forward, and with men so vile will hee ioyne?

For the time after the comming of our Lord Iesus in the flesh, we haue record in the scriptures for seuentie years. In which time we read of much vvickednesse, of the rage of the Iewes, in crucifying and killing the Lord Iesus, the Lord of life, of the persecution of *Saul*, wherein *Stephen* was stoned; the persecution of *Herod*, wherein Saint *James* was slaine vvith the sword; of the malice of the Iewes in euery place, forbidding the Apostles to preach the Gospell to the Gentiles, and of their endlesse malice against *Paul* being conuerted, and become a vvittnesse of Iesus.

And amongst all the intraged sinners of this time, in vvhom the Prince of this world exercised his power most imperiously; We read but of one that layde violent hands vpon himselfe, euen *Judas* the Apostle, and hee is marked out by the names of a *Traytor*, a *Deuill*, the *Child of Perdition*. So rare is this iniquitie in comparison of other sins, and so notoriously and incurable euill are those in comparison of other sinnes.

And shall any one sinner bee so wicked, as resolved to increase this number, and to match, if not exceede these men.

Let the rarenesse of the sinne, (wherein the Deuill seemeth to haue some modesty, as fearing to allure too many to such extreame wickednesse and madnesse) and the extreame incurable iniquity of the men, as if the Deuill thought it not fitte to tempt any to so geat wickednesse, but such as had already outrunne all his allurements by their owne forwardnesse in sinne; Let those thinges stay the resolution of any sinner, and make him feare to execute

cute this iniustice vpon himselfe. Whom loueth he that loueth not himselfe, whose friend can hee bee that in this manner, and in this mercilesse measure is his owne enemy? Goe then, and bee more cruell then euer was murdering thiefe, oppressing Tyrant, bloody *Cain*, *Senacherib*, vngratious Impes, goe and bee more cruell, then any cruell beast, that though an enemy to other creatures; is yet a resolu'd Defender of his owne life. If thou strue for the name and shame of most cruel, yea more cruell then man or beast, yea then the Diuell himselfe: (For the Deuils studie not to doe themselves hurt) then goe, and doe that violence that thou intendest against thy selfe; but if thou bee willing to let the cruellest of men, the fiercest of beasts, yea, the Diuels themselves to goe before thee in mercilesse cruelty, then preserve thine owne Life.

Besides, consider whose thy life is, who quickned thee at the first, who preserved thy life hitherto, vwho hath numbered thy dayes, and appointed thy time, to whom the seruice of thy Life doth belong to vse while hee pleaseth, to whom the issues of Death doe appertaine; and who hath the Keyes of Hell and of Death, and in whose hands the rule of all these things remayneth; so shalt thou discern whether thou haue any power and authoritie or no, to meddle in this businesse. Diddest thou appoint the beginning of thy owne Life; Diddest thou fashion and quicken the flesh in thy mothers wombe? Doth not the Prophet say (speaking vnto God,) *Thine hands haue made mee and fashioned me*. Hee confesseth God to be the workemaster, and himselfe to be Gods worke; wherein he doth no more then the pot, which taketh not his owne shape, but receyueth it from the Potter. Hereof hee speaketh more fully in another place. *Know yee that euen the Lord hee is God, hee hath made vs and not wee our selues*. And wilt thou pull the building downe that God hath set vp? Goe to then, and pull downe

Psal. 119. 73.

Psal. 100. 3.

downe heauen, which God hath spreadde, roule it vp in a bundell, and cast it into the deepe; scatter it in the ayre, in the vvater of the Sea, and fling abroad the droppes of it, vntill it be drie; pound the earth into dult, and raise a mighty wind to scatter it, that the place of it may bee found no more. If thou haue a purpose to destroy that which God hath made, and wouldest oppose thy hand in destroying against the hand of God in building; attempt some of these things, and trie thy strength, that thou mayest suruiue thy fact, and liue to reape the glory of it. If these things be too great for thee, then cease to holde this conceit, to attempt the pulling downe of that which God hath built vp; oppose not thy selfe against his Workes, especially in pulling downe the frame of thine owne Life, vvhere thou must needes perish with thy owne Workes; and not liue to glory in that thou hast done.

As God made thee at the first a liuing Wight; so it is he that hath preserued thee all thy time, in the feebleness of thine Infancie, in the carelesnesse of thy youth, in the rashnesse of thy riper yeares, all which seasons of thy life, made thee subiect to many decayes, through their proper frailties. But God made thy feeble Infancie strong with his strength, thy ignorant and carelesse youth aduised, and wise by his Wisdome, thy rash and bolde manhood safe through his prouidence; Hee that keepeth *Israel* neyther slumbering nor sleeping, hee it is that hath kept thee. The Prophet speaketh thus to God in one of the Psalmes; *Then didst draw mee out of the Wombe, thou gauest mee hope, euen at my mothers brest, I was cast vpon thee euen from the wombe, thou art my God from my mothers belly.* By which vvordes hee giueth vs to vnderstand, that the same God that gaue vs life in our mothers wombe, is hee that keepeth vs from the wombe to the graue, hee preuenteth dangers, hee giueth food; hee healeth our sicknesse, and disappointeth our enemies; he is our guard to defend vs, hee is our shield and buckler to saue vs from hurt. Hee hath done

Psal. 22. 9.

done this for thee from thy conception to this day; and wilt thou in one houre attempte to ouerthrow, and destroy that which with so much care God hath cherished so long? Wilt thou make thy selfe hatefull by making opposition against his loue; Wilt thou maliciously oppose thy selfe against the worke of his care, while in fatherly loue he is desirous to keepe thee in safety; Wilt thou strue more then all the World besides, to worke thy owne decay? The Angels in heauen vnderstanding the care of God for thee, doe willingly pitch their tents about thee; and refuse not (for thy safety) to beare thee in their hands, and keepe thee in thy wayes; the Diuels of Hell by Gods providence are kept off from thee, as with a strong hedge, which they can neyther clime ouer, nor breake through, whereby to impeach thy safety. And while the Creator of all things remayneth thy keeper, the creatures are in league with thee, and thou liuest in peace amongst them; and while the worke of God that preserueth thy life, hath this power amongst all Creatures, that the creatures of heauen will not attempt thy hurt, the creatures of the earth do not, nor dare attempt it, and the creatures of Hell cannot. Wilt thou alone seeke vnmercifully to crosse the care of God, in working thine owne woe? Thou art then worthy whom the heavenly Creatures should abhorre, whome the earthly creatures should forsake, and the hellish Creatures embrace, receyuing thee into their Company with this greeting. This is he whom God would haue kept, but against the loue of the Angels of heauen, against the peace of the Creatures of the earth, and beyond the power and malice of vs the Angels of darknesse, hee hath destroyed himselfe. Besides, it is God that hath assigned to euery one of vs the measure of our time; hee hath appointed to vs the number of our dayes; our life did not beginne, till hee appointed the first day of it; and so long it must last, vntill he say, this is the last day of it.

No man did set downe for himselfe when hee would
come

Iob. 5. 23.

Iob. 7. 1.

come into the world, nor no man may set downe for himselfe, when or how hee will leaue the vworld. The soule of man (sayth the Orator) before her departure from the body, doth oftentimes diuine, but then it destroyes not it selfe, for God sent vs into the world giuing vs life, and God must call vs out by taking our life. It is the saying of Iob, *Is there not an appointed time to man vpon earth, and are not his dayes, as the dayes of an hireling?* The beginning and end of mans time is appointed by God, he cannot lengthen it, when the end commeth, nor ought to shorten it before the time come. Saint Ambrose sayth, we are bound to maintaine our bodies, and forbidden to kill; our soules and bodies they are married together by God himselfe, and those whom God hath ioyned together, let no man be so bold to put in sunder. *Cogimur diligere ut sponsus sponsam, Adam Euam*, sayth S. Barnard. Wee must bee so farre from hating our owne flesh, as that wee are commaunded to cherish it, to loue it entirely as the husband ought to loue his wife, Adam his Eue. Wee may imploy it in labour, but we must not slay it; and the more wee shall imploy it, the lesse hurtfull and dangerous it will proue vnto vs. His dayes are as the dayes of an Hireling; an Hireling is entertained for so many dayes, longer then his couenant he may not stay; and a shorter time, hee may not stay. Such is the life of man, he is Gods hireling, for so many dayes & years he hath hired him in this world, as in Gods Vineyard to worke in some honest calling. When wee haue serued out our time here, wee may stay no longer, and till wee haue serued out our time here, we may not depart. Thou wilt therefore be found to bee a fugitiue seruant from God, if thou depart his seruice before the time be full out, & that belongeth to God and not to thee to set downe.

Psal. 68. 20.

The Prophet David sayeth of God in one of the Psalmes. *To the Lord God belong the issues of death.* To God it belongeth, and not to man, to set downe who

who shall dye, when, and by what meanes he shall dye. Sometime he vseth the hand of the Magistrate, sometime the hand of the violent, and so endeth one mans life (as wee thinke) by the counsell and worke of another man. But neuer did hee giue licence to any man to kill himselfe; he hath forbidden murther by his commandement. *Thou shalt not kill.* Hee condemned it in Cain from the beginning of the World, to whom (hauing slaine Abel) he said, *What hast thou done? the voice of thy brothers blood cries to mee from the ground; Now therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand.* And after the flood, when he began again to replenish the earth with Inhabitants, he made a Lawe against murder, to restraine both man and beast from committing it; saying, *I will surely require your blood wher-
on your liues are, at the hand of euery beast will I require it, and
at the hand of man, even at the handes of a mans brother,
will I require the life of man. Who so sheddeth mans blood, by
man shall his blood bee shedde; for in the Image of God hath
he made man.* So offensive unto God it is, for a man without warrant and authority to kill any, because man was made in the Image of God, a creature of vnderstanding endued with excellent vertues of knowledge and righteousnesse, with resemblance in these vertues vnto God himselfe, in making of whom it pleased God to shew his excellent power, his wisdom, and his mercy. Man is *Microcosmos*, sayth one, an abridgement of the world; hee hath Heauen resembling his soule, earth his heart, placed in the middest as a Center, the Lyuer is like the Sea, whence flow the liuely springs of blood, the braine, like the Sunne, giues the light of vnderstanding, and the senses are set round about like the Starres; the heart in man is like the roote of a tree, the Organe or Lung-pipe that comes of the left cell of the heart, is like the stocke of the tree which diuides it selfe into two parts, and thence spreads abroad (as it were) sprays and boughes into all the bo-

Exod. 20, 13.

Gen. 4, 10.

Gen 9. 5.

die, euen to the arteries of the head; the head is called the Tower of the mind, the throne of reason, the house of wisdom, the treasure of memory, the Capitoll of iudgement, the shoppe of affections. And concerning man, sayeth another, God hath made such diuers and contrary elements to meete together in one and the selfe same body, and accord in one, fire and water, ayre and earth, heate and colde, and all in one and the selfe same place, & yet hath so tempered them together, as that one is the defence and maintenance of another. Nay more then this, sayth Saint Bernard, *mirabilis societas*, in man hee hath made a wonderfull society; for in him, Heauen and earth Maiestie and basenesse, Excellency and pouerty hee hath matched together. What is higher then the Spirit of life, what baser then the slime of the earth; his soule it was infused into him the Spirit of life; his body was made of the dust of the earth. This was that which made *Gregorie Nazianzen* to breake into that exclamation of himselfe; What great and wonderfull Miracle was within himselfe! I am little (sayeth he) and yet I am great, I am humble and yet exalted; I am mortall, and yet immortal; I am earthly, and yet heauenly; little in body, but great in soule; humble, as being earth; and yet exalted aboue the earth; mortal, as hee that must dye; and immortal, as he that shall rise againe; earthly, as whose body was taken from the earth; heauenly, as whose soule was breathed from aboue. Nay, more then this, sayeth the Prophet *Dauid* in one of his Psalmes; *What is man that thou art mindfull of him? and the sonne of man that thou visitest him? for thou hast made him a little lower then the Angels, and hast crowned him with glorie and honour, thou madest him to haue dominion ouer the workes of thy hands. &c.* Therefore no man, no beast can destroy this excellent Creature in this fashion framed, and bee innocent before God. It belongeth onely to him that gaue life, to take it away: Where hee takes it away, none can restore it, nor ought to take it away being giuen, but only
by

by him that gaue it. So that the whole rule of life must remaine in the hands of the Lord of Life; who of himselfe sayth, *I kill and giue life*; except thou canst doe both, doe not attempt to doe eyther. First, make a liuing man if thou canst, and then kill him to whom thou gauest life, thou shalt then herein hurt no worke, but the worke of thine owne hands: but if thou canst not giue life, presume not to take away life; thou shalt therein violate the worke of another. And if thou mayest not kill another, thou mayest much lesse kill thy selfe. One God made thee & them; and if thou shalt bee guilty of bloud in killing thy neighbour, thou shalt bee guilty of bloud in killing thy neere neighbour (thy selfe.) When *Elias* was weary of his life, being persecuted by *Iezabel*, he sayde vnto God. *It is enough, O Lord, take my Soule, for I am no better then my Fathers.* He was wearie of his trauels and dangers, and desired to be out of this vworld; but hee did not lay violent hands vpon himselfe, or let out his owne Soule. Hee remembreth that God had placed his soule in this earthly Tabernacle; and he intreateth God to set his Soule at liberty. He held his hands, howsoeuer his heart was affected: So hold thou thy hands from any fact of violence, lifting them vp with thy heart vnto God in heauen, desiring him to take thy soule when he thinks good. When Saint *Paul* was in a straight betweene two, and vvist not vvwhether he should desire life or death, because his life should bee profitable to the Church; but death gainefull to himselfe; he expressed the inclination of his heart to death for his owne aduantage, in these vvordes: *desiring to bee loosed, and to bee with Christ, which is best of all.* His reward was in heauen, vvwhich he desired to obtaine, his Redeemer in Heauen, with vvhom hee vvished to be. And because he could not come to enioy the same, except by death, he should passe out of this world; hee was vvilling to depart, and for that end to bee loosed, and set at liberty from his flesh; but did hee encline to set himselfe at liberty, to loose
the

Deut. 32.39.

1 King: 19, 4

Phil. 1:23.

the bondes of his owne life, by which his soule was tyed, and fast bound to the fellowship of his body. No, hee desired to bee a Patient, not an Agent, a Sufferer, not a Doer in this businesse; his words are *desiring to be loosed*, not desiring to loose my selfe; this he longed for, and in time obtained it.

In these men behold and see how to craue, and how to demean thy selfe. Learne of *Eliah* and *Paul* to feare God, and not of *Saul* and *Judas*. Learne not of wicked men that went astray in their doings. And tell mee, if at any time thy life were so vile in thy sight, and the glorie of God so deare vnto thee, that thou wert desirous or content to giue thy life vnto God, and to put it in hazard for his name, and for his truthes sake? Where hast thou despised the threatnings of Tyrants? Where hast thou contemned the sword, the fire, or any other death? hast thou been cast into the fierie furnace? or into the Lyons denne, or imprisoned, or stoned, or suffered rebuke, or losse of goods for the name of Christ, as diuers the Saintes of God haue done before thee? In these cases if thy life had been vile in thy sight, it had beene honourable and Christian-like, because thou dost not take it thy selfe, but yeeld it vp for his sake that gaue it. Wherein thou hast the Prophets of God, and Apostles of Iesus Christ to bee thy Paterne; who were euer ready and willing to lay down and loose their liues in the service of God; but did not kill themselves, to bee deliuered from the furie of Tyrants; but they yeelded themselves to the cruell will of Tyrants, as *Jeremie* told them that went about to kill him for preaching, as God had commanded him. *As for mee, behold I am in your hand doe with mee as you thinke good and right.* It was all one to him, and equally welcome to dye or liue, so that hee might faithfully doe his office. Of the like mind was Saint *Paul* saying to the Elders of *Ephesus*. *Behold I goe bound in the spirit to Ierusalem, and know not what things shal come vnto me there, save that the Holy Ghost witnesseth that in euery City, bondes*
and

Jerem. 26. 14.

Act. 20. 27,

and afflictions abide mee: but I passe not at all, neither is my life decreed unto me, so that I may fulfill my course with ioy. &c. Heere was a most godly contempt of frayle life. If thou hadst resolution in any like quarrell, to yeeld thy life, when there should bee any attempt to take it; thou hast the Prophets of God, and the Apostles of Christ, thine example, and thou hast also the promise of the Lord Iesus, to recompence that losse of life with the gaine of eternal life, saying; *Hee that will saue his life shall lose it, and hee that loseth his life for my sake, shall saue it.* That is, if any shall to saue his life, deny to confesse mee before men, his life shall be taken from him by some such iudgement of God, as that hee shall haue no comfort in the losse of it, but shall dye eternally; but if any constantly confesse me, putting his life in danger, eyther God shall most miraculously deliuer him, and saue his life in this world, or for the losse of his life here (in which losse hee shall haue abundant comfort) he shall haue eternall life in the Kingdome of heauen. Here are comforts for thee, if thou haue, or shall come (in these cases) into danger, if thou retaine this resolution to lay downe thy life for God, and his glory; for Iesus Christ and his truth. But there was neuer in thee any such resolution, thou didst not loue God so well, and thy selfe so ill as to dye for the truth, for the glory of God, for the name of Iesus; thou didst neuer esteeme the Gospell, true Religion, and Righteousnesse at so high a price. O vile man, O vnworthy sinner, wouldest thou not gratifie God with contempt of life, and wilt thou gratifie the Deuill with it? Wouldest thou not loose it for him that is the Trueth; and wilt thou loose it for the Father of Lyes? Was he not worthy (in thy sight) to bee serued with this manly resolution, that gaue thee this life, and for the losse of it, is ready to recompence it with eternall life, and is he worthy to bee serued with it, that was euer an enemy to it, and when hee hath spoyled thee of this life, makes thee amends with a higher mischief, to plunge thee in eternall death? O monstrous

Math. 10. 39.

strous absurditie to bee admitted amongst the professors of Christianity! Pause a while, and consider of this point, that if it bee possible, thou mayest bee recovered from this desperate purpose. Thinke what it is to haue helde God off at the staues end, and neuer to haue yeelded in thine heart to dye for his loue; though hee gaue thee life, to lose one drop of blood for his sake, though he filled thy veines, to haue thy breath stopped for his glory; though it was hee that breathed into thy nostrils the breath of life, and made thee a liuing soule; yet to embrace the Deuill in thy bosome, as if he were thy God, to tell him that hee shall haue thy life; thy blood shall flowe for his sake, if thou gette a sword or knife; that thou wilt strangle thy selfe, and stop thy breath for his loue; If thou canst get a halter. Where is thy wisdom that resoluest so foolishly? thy Iustice to resolue so iniuriously, thy loue to God, and thine owne soule (to whom thou owest thy loue) to God, to procure his glory; to thy soule, to procure the saluation of it, that dost resolue so hatefully. For more foolishly for himselfe, more iniuriously against God, and more hatefully against both himselfe and God. Did euer any man conclude and resolue in any thing then thou doest in this most foolishly determine for thy selfe, that runnest into that destruction; from which thou shouldest flie with all possible speed, as the Israelites fled from the tents of *Korah* and his company, when the earth swallowed them vp; and most vniustly thou dealest with God to take that which is his without his leaue; for wee are his, and not our owne; they are the words of the Apostle *Paul*, *Yee are not your owne*; and a little after speaking of our bodies and spirites, he sayth *they are Gods*. And before his face without any feare or reuerence of him, to destroy them both at one instant. For thou destroyest the body in killing it, and thou destroyest thy soule that must perish for that murder, and most hatefully thou proceedest against God and thy selfe in this resolution; hatefully against God, in destroying his Creature;

1. Cor. 6. 19.
20.

ture; and hatefully against thy selfe, in destroying thy selfe. The Fact of the Philistines in stopping vp the wells that *Abraham* had digged, to the end that *Isaacke* his son should not vse them for his cattle, is interpreted to bee an euidence of their hatred; *Isaacke* saying vnto them; *Wherefore come yee vnto mee, seeing yee hate me?* How much more must thy fact be interpreted to bee an euidence of hatred against God and thine owne soule, that fillest vp and choakest the Well of life, that God digged and opened for thy vse, and desirest to water at the pit of death and hell; where thou shalt not obtaine one droppe of water to coole thy tongue when thou art in torments.

Gen. 26. 27.

Luk. 16. 24.

How commeth it to passe among deceyued men, that when as in the case of suffering for God, where death is accompanied with comfort, and rewarded with glorie, they shrink and feare, as for their liues withdrawing themselves, which then are sweet vnto them, and death bitter? and in this case of laying violent hands vpon themselves, where death is accompanied with terrour, and shall be rewarded with eternall damnation; here they step forth, & are desperately bold, life being bitter vnto them, & death sweet? This is a dangerous error, wherein the Deuill the ancient Murderer hath bene their Counsellour, the Giuer of Life neuer perswaded thereunto, the very fact bewrayeth from what head that sinne came, euen from him that laboureth by all meanes the destruction of mankind.

Lay these things together, and I hope the thing that thou art resolved to doe, will appeare so foule and odious before thee, that thy resolution will alter and vanish away. And the most mighty preseruer change thy minde by his sanctifying Spirite, and bleesse thee from this fearefull ruine.

But what if one that hath professed sincerely the true Religion of the Gospell, should through terrour of conscience, and for very anguish of heart despayre, and in that

Obiect.

Acts and Mo-
numents,
1708.
1709.

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be secret, and wee be likewise in doubt vpon what intent he did thus punish himselfe; nor any man can be certaine whether he repented or not before the last breath, I think their opinion herein is more indifferent, who doe rather disallow the example of the dead, then despayre any way of his saluation. Otherwise, if we will adiudge all these to hell that haue departed the World after this sort, how many examples haue we in the first persecutions of the Church of those men and women, who being registred in the Works of worthy Writers; haue notwithstanding their prayse and commendation. For what shall wee thinke of those young men, who being sought for to doe sacrifice to heathen Idols, did cast down themselves headlong and brake their neckes to auoyde such horrible pollution of themselves? What shall I say of those Virgins of *Antioch*, who to the end they might not defile themselves with vncleannesse, and with Idolatrie, through the perswasion of their mother, casting themselves headlong into a riuer, (together with their mother) did fordoe themselves, though not in the same water; yet after the same manner of drowning as this *M. Hales* did.

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Acts and Mo-
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him smite, wherby shee was slain, & so by the losse of her life saued her Virginitie.

Hereunto may bee ioyned the like death of *Sophronia*, a Matron of *Rome*, who when shee was required of *Maxentius* the Tyrant to be defiled; and saw her husband more slacke then he ought to haue been in sauing her honesty, bidding them that were sent for her, to tarry a while till she made her ready, went into her Chamber, and with a weapon thrust her selfe through the breast, and so dyed. Likewise *Achetes* biting off his owne tongue, did spit it in the face of the harlot. Which examples (sayth *M. Fox*) I doe not here alledge, as going about to excuse or maine- taine the hainous fact of *M. Hales*, which I would wish rather by silence might bee drowned in obliuion. But yet notwithstanding, as touching the person of the man (what soeuer his fact was) because we are not sure whether hee at the last breath repented againe; for that wee doe not know, nor are able to comprehend the bottomles depth of the graces and mercyes of God, which are in Christ Iesus our Sauour. Wee will therefore leaue the finall iudgement of him, to the determination of him, who is appointed the onely Iudge of the quicke and dead. And thus far, *M. Fox*.

Touching the Cases wherein it is lawfull to desire death, they may bee reduced principally into fve.

The first is, that if God can bee more honoured and glorified by our death then by our life; then in such a case it is lawfull to desire death. In which case *Sampson* desired death, knowing wel therby, that he should slay more of the vncircumcised Philistines, the enemies of God, at his death, then he slue in his life. In this case *Moses* the seruant of God desired to dye; yea, he went further; for hee desired not a temporall but an eternall death for the glory of God in the saluation of his people. For when *Moses* perceyued that the Lord was greatly offended with the people for making and worshipping the golden

Iudg. 16. 28.
29. 30.

den Calfe, and that the Lords wrath waxed hote against them, and that hee meant to consume them for the same: It is sayd that *Moses* returned to the Lord and sayde; *Oh this people haue sinned a great sin, and haue made them Gods of gold: yet now if thou wilt forgieue their sinne, and if not, blot mee I pray thee out of the booke which thou hast writen,* Also in this case the Apostle Saint *Paul* went as farre as *Moses* in desiring the same death, for the like cause as *Moses* did, which was for the glory of God in the saluation of his people. Who being exceeding much sorrowfull for the Lords reiecting, and casting off the Iewes, sayth, *I say the truth, I lye not, my Conscience also bearing mee witnesse in the holy Ghost, that I haue great heauinesse and continual sorrow in my heart, for I could wish that my selfe were accursed (or separated) from Christ for my Brethren, my Kinsmen according to the flesh, who are Israelites, to whom pertayneth the adoption, and the glory, and the covenants, and the giuing of the Law, and the seruice of God, and the promises, whose are the Fathers, and of whom, as concerning the Flesh, Christ came, Who is ouer all God blessed for euer, Amne.* In this case also the holy Martyres greatly longed after, and desired death, and ranne most ioyfully and gladly vnto it. Well knowing with *Sampson*, that they should slay more at their death, then they slue in their Life; as first, that they should slay their last enemy by death, which is not slaine but by dying: And secondly, that by dying they should kill the spawne of all enmitie, sinne that causeth death; and thirdly, they knew that God should be more glorified, and honoured by their death, then hee could be by their life, in that it would thereby bee an occasion of daunting his enemies, and of the increasing and flourishing of his Church and Children. For the death of the Martyrs was the seed of Gods Church, In which respect *M. Foxe* in his Acts and Monuments sayth, that in old time Martyrdome was more desired then Bishoprickes be now.

Exod 32. 31.
32. 33.

Rom. 9. 1. 2. 3.
4.

Acts and Mon-
uments. 113.

Gen. 26. 34.
35.

Gen. 27. 46.

1. Kin. 19. 3. 4.

2 King. 2. 11.
12.

Secondly, it is lawfull to desire death in respect of the wicked, through zeale to Gods glory, to the end that wee may bee freedde from their society, whereby wee might not bee eye-witnesses, nor eare-witnesses of theyr dayly blaspheming and dishonouring of God. In which case *Rebecka* desired death; for when *Esau* had taken vngodly wiues, it is sayd, that *they were a grieve of mind unto Isaac and her, because they knew that God was greatly dishonoured thereby*: therefore *Rebecca* sayde to *Isaack*, *I am wearie of my life, because of the daughters of Heth, and if Iacob take a wife of them, such as those that are of the daughters of the land, what good shall my life doe mee?* In this case also the Prophet *Eliab* desired death; for he seeing the Idolatrous practises of the Israelites, and the strange cruelties of *Ahab* and *Iezabel* against the Prophets and seruants of the Lord, and how they had forsaken the Lords couenants, cast downe his Altars, and slayne his Prophets with the sword, and that they did also seeke his life to take it away; therefore through the greate zeale which he had to the glorie of God, that hee might not see these abominations wherewith the Lord was so much dishonoured by them: It is sayde, That *hee requested for himselfe that hee might dye, and said it is inough now O Lord, take away my life, for I am not better then my Fathers.* And afterwards (as we reade) God graunted vnto him more then he did desire; for the Lord tooke him away vp into Heauen in a whirlewinde, which taking vp of *Eliab* after this sort into heauen, was farre better and more easie for him, then the ordinary & common death of all men.

Who can expresse what a grieve it is to the childe of God to bee inclosed and compassed about with wicked and vngodly miscreants, by whom God is all the day long blasphemed and dishonoured? What a torture and torment it is to such as feare the Lord, and are godly minded, to liue in the midst of a froward, peruerse, and crooked

ked generation, continually prouoking Gods wrath by reason of their wicked liues and deedes? It would make a mans heart to bleed to heare & consider, how swearing, blaspheming, cursed speaking, rayling, slandering, quarrelling, contending, ieasting, mocking, scoffing, flattering, lying, dissembling, vaine, corrupt, filthy scolding, scurrilous, loose and idle talking, that ouerflow in all places, so that men that feare God, had better bee any where, then in the company of most men. This made the Prophet *Dauid* to crie out and say; *Woe is mee that I sojourne in Mesech, that I dwell in the tents of Kedar, my soule hath too long dwelt with him that hateth peace. I am for peace, but when I speake, they are for warre.*

Pf: 120. 5. 6. 7.

Lot was sore vexed and grieved with the vncleane conuersation of the wicked: and therefore it is sayd, that the Lord deliuered iust *Lot*, vexed with the filthy conuersation of the wicked, *for that righteous man dwelling amongst them, in seeing and hearing, vexed his righteous sense from day to day with their vnlawfull deeds.*

2. Pet. 2. 7. 8.

As the World in all ages heretofore hath not knowne the pure and straight paths of God, so in these present euill dayes of ours, the true and right Profession of Christianitie is counted of many Puritanisme and precisenesse, phantasticall affectation of singularitie, and popularitie, and hipocrisie. True it is indeede, that as there are true Preachers, and true Belecuers, so Sathan stirres vp counterfeits, that haue an outward shew and resemblance of them, but are not purged from their inwarde filthinesse. These are they that Worldlings stumble at, concluding thus; Euen so are they all; therefore their profession is but a kind of Sect, and to follow the common course & practise of the world, is the surest and safest way. And here Sathan hath his desire. Againe, if any godly man that hath alwayes made conscience of his wayes shall offend, although of meere infirmity, or occasioned by some strong temptation, but yet so, as hee may iustly be taxed; why

Pro. 9. 12.

A.C. 18. 22,

why then the matter is out of all doubt, both he and all his ranke are hypocrites, and none else. Such is the blindness of the world, and their preiudicate opinion of the children of God. But to you that are of this vncharitable opinion, giue mee leaue to speake thus much: You boast your selues to bee the children of God, and the true members of Christ, though carelesse of your wayes; but as for others, who make conscience of their wayes, you make mockes on them with your mouthes, and you deuise termes for them, to make them accounted factious, sectaries, hypocrites, and I know not what; they are your gazing stockes and taunting Prouerbes; Concerning which sect, we know, that euery where it is spoken against; but where is your deuotio? where is your zeale, where is your repentance, where is your feruency, sobrietie, prayer, thanksgiuing, humilitie? What fruites of the Spirit appeare in you, what loue of God in zealous exercises of Gods worshipping? what contempt of the worlds pompe, pride, pleasure, vanity in your moderate liuing & conuersation? What regard of the afflictions of *Ioseph*? Yea, your bodies are your Idols, and your soules like drudges doe homage to your bodyes; this appeareth in your excessiue fare, costly apparrell, varieties of fashions, in your curiositie in the putting on thereof, in your wanton sports, dalliances, pleasures, and such like. But for a conclusion, let me leave this as a bone for you to gnaw on, That stumbling blockes shall euer bee cast before the feet of the wicked, yet shall the Lanthorn of Gods word shine vnto them to guide them without stumbling or erring: notwithstanding, stumble they will, and fall downe euen to the breaking of their neckes; for their owne wickednes blindeth them; yea and they wilfully out of the hardness of their hearts close their eyes against the wayes of truth; because the wayes of error, death and destruction, are more pleasant vnto them,

Furthermore, woe shall bee to them that wrong by
word

word or deede, or writing, the least of Gods little ones, who are so deare to the Lord; as the apple of his eye: Therefore let the scorers and enemies of good men remember, That *Israel is as a thing hallowed to the Lord, all they that eat it shall offend, Euill shall come vpon them* (saith the Lord). Men may dippe their tongues in venome, and their pennes in poyson, and keepe the garments of such as *stone Stephen*: but the Lord will auenge the cause of his poore ones; he will not alwayes hold his peace, nor hide his face.

Therefore in the meane time, till wee can haue our desire in this case; We must take great care, that we delight not in their euill company; and if it be our hap sometime to bee amongst them, let vs take heede wee be not polluted and defiled by their company: for it is a common, and a true saying, that hee that toucheth pitch shall bee defiled therewith; so he that doth conuerse with them, must looke to be defiled with their company. If a man that had wallowed in the myre, and tumbled in the filthie channell, should offer to company with vs, wee would loath and shunne him, because he would else soone make his filth cleaue vnto vs. So wicked and vngodly persons; do set their sinnes as markes vpon those, with whom they company, and disperse and scatter their filth where they come, and leaue a print or badge of their prophaneisse behind them; and shall wee sit so close vnto them, who haue so plunged themselues in the myre of sin, who should rather labour eyther to draw them out of filthinesse, or withdraw our selues, that we proue not as loathsome and filthy as they are? Should we not rather say, *If any will be filthy, let him be filthy still by himselfe; If any will bee vniust, let him be vniust still by himselfe*: If any will be beastly, let him be beastly alone. The filthie person and beastly man shall not haue me for a companion. *My soule shall haue no pleasure in him.* And as saith the Prouerbes of the Ancients; *Wickednesse proceedeth of the wicked, but mine band shall*

Zac. 2.8.

Ier. 2.3:

Reu. 22.11.

Heb. 10.38

1 Sam. 24. 13

shall not be upon thee.

We cannot alwayes withdraw our selues, and auoyde those that bee such; yet we must in affection separate from them, when we cannot in place; but not delight to sitte downe with them on one stoole, that is, wee must not bee as they are. *Dauid* had an eye to this blessed hope of being one of *Christ*s attendants hereafter, and therefore would not bee for all companies, but professed himselfe to bee a companion onely of such as feared God. *I am a companion* (sayth he) *of all such as feare thee, and of them that keepe thy precepts.* Hee would not hazard his fraile potsheard vpon the rocke of euill company for any thing. And wherefore did *Dauid* say in one of his Psalmes, *I haue not sitten with vaine persons, neyther will I goe in with dissemblers, I haue hated the congregation of euill doers; and will not sit with the wicked?* but because hauing fellowship with God, he feared to haue any fellowship with the contemners of God, and was perswaded that as God will not take the vngodly by the hand (as *Iob* speaketh) so none of Gods company should. Also he was loath to make them his companions on earth, of whom he could haue no hope that they should bee his companions in heauen. Wee are more inclinable to vice then to vertue; so vice is more strong in the wicked then vertue in the good; whereby it followeth, that the societie of euil men is dangerous to the good, and that as a hundred sound men shall sooner catch the plague from one infected person, then hee recouer his health by them; so the good are more often peruerced by the wicked, then the wicked conuerted by the good, and for this cause G O D loueth not to see his children amongst the wicked: for this cause hee commanded his people to destroy the Inhabitants of the Countrey which they were to possesse, lest by their societie they should bee drawne into their sinnes, as afterwards they were indeede: He commaunded also not to touch any creature that was vncleane, and that whosoever toucheth a dead body should be

Psalm. 119. 63.

Psalm. 6. 4. 5.

Iob. 8. 10.

Numb. 16. 26.

bee vncleane; but no Creature is so vncleane as a sinner, no death like to the death of sinne. And therefore I will avoyde wicked men, as the most vncleane of all living creatures, and as the most loathsome of those which are dead.

I speake to the faithfull, whom I would not haue to go out of the world to auoide the wicked that are in it, but intreat by the tender mercies of God, and of Christ, to bee as carefull as they can to auoide them, and their wicked assemblie; and if they must vse them for necessity, not to vse them as companions, neyther to draw with them in any yoake of affection; but rather to draw backe when the wicked are in place, that they may not bee eye, or care-witnes of their dayly dishonouring of God. We are commaunded in the name of our Lord Iesus Christ, to *withdraw our selues from euery brother that walketh disorderly.* All this may be done when we loue the men, and hate the vices, when we suffer them to haue no quietnesse in their sinnes, and yet liue quietly, and offer quietnesse to themselves: Hee that will wholly abandon the company of them that are euill, must (as the Apostle sayth) get himselfe out of the world; and therefore Saint *Ambrose* sayeth fitlie to this purpose; Wee ought to flie the company of wicked men, in respect of priuate fellowshippe, and not, in respect of publike communion, and that rather with our hearts and affections, then with our bodies and outward actions; wee may not hate our brother, but loue him; yet if we loue the Lord, wee must hate that which is euill; where the Apostle sayth; *If it be possible, as much as lyeth in you, liue peaceably with all men.* We may haue no peace with the manners, yet we must liue peaceably with the men. Thus then in a word out of the words of the Apostle, the controuersie may be decided: If it bee possible, so farre forth as may stand with our faith and profession, as much as lyeth in you, let vs doe our part, and performe our best endeauour to liue peaceably; if we cannot

1 Cor. 5. 9. 10. 11.

2. Theff. 3. 6.

1 Cor. 5. 10.

Leuit. 19. 17.
Psal. 97. 16.
Rom. 12. 18.

not haue peace, yet let vs liue peaceably with all men, with the bad to reforme them, with the good to conform our selues vnto them, with our enemies to shunne them; with our friends to keepe them.

And here is comfort for the children of God, whom the wicked thrust out of their company; and would (if they could) thrust out of the world, because of their conscience to God, and because they follow the thing that good is. And hercof it is that the Wiseman saith, that *Hee that is upright in the way, is abomination to the wicked.* And hence it is also that the Prophet sayeth; *Hee that departeth from euill, maketh himselfe a prey, and the Lord saw it, and it displeased him.* And though they bee not accepted, where euill men beare sway (which is no disparagement to them but glorie, nor losse, but gaine) yet they are esteemed of the good, and admired of the euill, though not followed of them. Doe the wicked hate them? they shall loose nothing by such hatred, for God and good men will loue them. Will not the vnrighteous haue any fellowship with them? It is so much the better for them; for they are in lesse daunger of corruption, and in more possibility of grace & goodnes. And where mē that be euil auoid them, Christ & his thousands of Angels wil stick close vnto the.

Those Worthies of whom wee reade in the Epistle to the Hebrewes, were most cruelly dealt with all, and persecuted in the World. Of whom the world was not worthy; for the wicked did driue them out of their companies by sharpe persecutions into desarts, mountaines, and holes of the earth. But they were worthy, and had farre better company, hauing a kind of fellowship with Christ, and all the Saints that were gone before them. So, for the faithfull that now liue, if the wicked and vngodly make no more of them then of the filth of the World, and as of the offscouring of all things (as the Apostles speaketh) it is because they are too good to liue amongst them, and too precious to be cast before swine, that so tread and tram-
ple

Psal. 38. 20.

Prou. 29. 27.

Eccy 59. 15.

Heb. 11. 38.

1 Cor. 4. 13.

ple them vnder their feet. And where they say, away with such fellows from the earth, for it is not fitte that they should liue. Christ will in his due time take them from the earth by a blessed and most sweet death, to haue the company and fellowship with him, his Angels and Saints, and with all the holy company of Heauen, and then they shall haue their desire.

Thirdly, it is lawfull to desire death in respect of our sinnes, to the end we might not offend God any more by sinning. And what a miserie and bondage it is to bee in subiection to sin, may appeare by the most earnest and feruent prayer of the blessed Apostle Saint *Paul*, vvho feeling the waight and heauie burden thereof, he desired God with earnest zeale and feruencie, and with deepe sighes and groanes that hee might be deliuered from it. And againe, after the long and lamentable complaint that the Apostle made of the Law that was in his members, struiuing against the law of the Spirit, and leading him captiue into the law of sinne, hee breaketh forth into this most patheticall exclamation. *O wretched man that I am, who shall deliuer mee from the body of this death* (or this body of death) *I thanke God through Iesus Christ our Lord.* The Prophet *Dauid* also feeling the heauy waight of his sinnes, maketh his grieuous complaint and mone thereof vnto God, saying; *There is no soundnesse in my flesh, because of thine anger, neyther is there any rest in my bones, because of my sinnes; for mine iniquities are gone ouer my head as a heauie burthen, they are too beauy for me.*

If a man would inuent a torment for such as feare God, and desire to walke in newnesse of life, and to haue part in the first resurrection; hee cannot deuise a greater torment, then to be disquieted with this tyranny of sinne, and with this vnquiet & vnhappy Iebusite, euen the rebellion and corruption of our owne flesh; and this heauie weight of sinne that doth cleaue and hang so fast vpon vs. O happy therefore and blessed death that dischargeth and freeth

Math. 7. 6.

Act. 22. 22.

2 Cor. 12. 7. 8.

2.

Rom. 7. 24. 25.

Psal. 38. 34.

Job. 6. 8. 9. 10.

freeth vs from so sore, combersome and cruell bondage, and from further offending of him, who dyed for our sins. So that death freeth vs from the necessity of sinning, & also brings vs to bee with Christ; And to desire death in this case, is not a loathing to liue, but a loathnesse to sinne. In which case *Job* desired death, because of his sinnes, that he might not offend God any more; and therefore hee sayth; *O that I might haue my request, and that God would grant me the thing that I long for, even that it would please God to destroy me, that he would let loose his hand, and cut me off, then should I yet haue comfort.*

Rom. 6. 12.

Now in the meane while, till we can haue our desire in this case accomplished, wee must resist and strue against our sinnes, that they may not raigne in our mortall bodies; and let all our endeauor and care increase against our sins, that the force of them may be dayly weakened, their number lessened, and all occasions of sinning auoyded.

Fourthly, it is lawfull to desire death, in respect of the miseries, calamities and troubles of this life; and for the preuenting of the miseries to come. And yet this holy desire must not be simple and absolute, but it must bee restrained with certain respects, and with these reseruations. First, it must bee desired so farre forth, as it is a meanes to put an end to all our miseries, to all the dangers of this life, to all the corruption of nature, and to the necessity of sinning. Secondly, as it is a gate by which wee enter into the immediate fellowship with Christ and of God. And our desire also for these endes must keepe it selfe within these limits; vwherein two Caueats must bee obserued: First, it must not bee immoderate, exceeding the golden meane; Secondly, it must alwayes be with a reseruatiō of Gods good pleasure, and with an humble submission, and subiection of our willes to the will of God. For if eyther of these be wanting, the desire of death is defectiue, faulty and dangerous. Death frees vs from the miseries and perils of this world, abolisheth all present, and pre-
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uent all future dangers, and brings vs to be with Christ. What man wearied with labour, desires not rest, what Mariner tossed vpon the seas, wisheth not to come into safe harbour? What traueler toiled with a tedious and perilous iourney, would not willingly come to his wayes end? what sicke mā accepts not health? what slaue imbraceth not freedom? what prisoner doth not entertaine inlargement? what captiue would not welcome liberty? what husbandman would be euer toyling, and not at length receiue the fruit of his labour? what marchant is content to liue euer in danger by sea and by land, amongst Pyrats and robbers, & not to come at last safe home with his wealth? And lastly, what man hauing the reuerfion of a goodly kingdome, would be loath to receyue the possession of it? And sure wee are all in this case by reason of the manifold miseries incident to vs in this world; that wee haue good cause to wish with a holy desire to be loosed from al these miseries, and to be with our Sauour Christ, and in the meane time, till we can haue our desire in this case, *Let patience possesse our soules.*

Luk. 21. 19.

Fifthly, and lastly it is lawfull to desire death for the perfecting and full accomplishment of that coniunction and vnion which wee haue in Christ Iesus our head, that wee might be where he is to enioy his presence. *For we are* (saith the Apostle) *members of his body, of his flesh, and of his bones* that is, we are most straightly coupled to Christ by the spirituall band of our faith; which vnion is most admirable; For first wee are vnited to his Godhead, that is not by transfusion of the diuine substance, but by effectual working by the manhood; and secondly, wee are one with his manhood, that is really and substantially, as appeareth by those Similitudes by which this vnion is expresse in holy Scriptures; as namely, First of the Vine and branches, Secondly, of the Bridegroom and the Bride; Thirdly, of the Oliue tree and the branches; Fourthly, of the foundation and the building; Fifthly, and specially of the head & members

Eph. 5. 30.

Ioh. 15. 5.

Ioh. 3. 29.
Rom. 11. 18.
Eph. 2. 20.
Eph. 1. 23.

bers. Concerning which vnion *Cyril* hath made this resemblance, that as two peeces of waxe moulten vp together, do make vp one lumpe, so Christs flesh with our flesh ioyned together, make vp one body which is his Church.

Iohn 17.

And this coniunction and vnion which wee haue in Christ, is also set downe in that heauenly prayer, which our Sauour Christ made vnto God his Father, at his last farewell out of this world immediately before his passion and suffering; where hee prayeth at large for the accomplishment of this vnion in vs with him. And if our Sauour-Christ himselfe did pray vnto his Father for the full accomplishment of this vnion, that wee might be where he is, for to behold his glorie, then it is lawfull for vs to desire the same. And this is true loue indeed vnto Christ our head, to desire to bee with him; for the propertie of true loue is an ardent and burning desire to obtaine that which is beloued. And as a woman that loueth her husband vnfainedly, cannot be content with any loue token shee receyueth from him in his absence, but longeth and wisheth, and desireth more and more till shee receyue himselfe; euen so, the Soule which is wounded with the loue of Iesus her mercifull husband, hath continuall desire to be with him. I grant euery token sent from him brings comfort, but no contentment till she enioy him. If the loue of men compelled the Apostle to say to the Corinthians, *It is not yours, but you I seeke*. How much more should the loue of God compell ys to say to our Lord Iesus: It is not thy gift but thy selfe O Lord that I long for; for thou art the portion of my soule, seeing I am nothing without thee, let mee tast the benefit of being thine, I desire thee, & not thine, for thy selfe, not for thy gifts; I desire thee onely, nothing for thee, nothing with thee, nothing besides thee.

2 Cor. 12: 14:

Psal. 73. 25.

The godly Christian hath some lively foretast & sweetness of this blessed and happy coniunction and vnion with Christ, and therefore it is a grieue vnto him to be holder from him, and a ioy to remoue vnto him. But certainly
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he shall neuer goe out of this earthly body with ioy, who liues not in this fraile body with grief for his absence from him. If thou desirest that which thou hast not (which is heauen) then shedde thou teares here on earth, that thou mayest obtaine it.

And hereof comes these and such like complaints, *As the hart panteth after the water brookes, so panteth my soule after thee O God, my soule thirsteth for God, for the liuing God, when shall I come and appeare before God?*

In this case Saint Paul desired death in respect of himselfe, *For to me (sayeth he) to liue is Christ, and to die is gain. But if I liue in my flesh, this is the fruite of my labour; yet what I shall choose I wotte not, for I am in a straight betweene two, hauing a desire to depart, and to be with Christ, which is farre better for me.* For the Apostle to haue a desire, is more then simplie to desire: for it witnesseth two things, first, a vehement, secondly, a perpetuall desire to passe to Christ his head, and this is a setled desire, which is a gift of Gods grace peculiar onely to the elect of God. In this case is also *Simon* desired death; for when the holy Ghost reuealed to him, that he should not see death before he had seen the Lord Christ, after that hee had seene him in the Temple, *He tooke him up in his armes, and blessed God and sayde, Lord now lettest thou thy seruant depart in peace, &c.* Wherefore hidest thou thy face (saith *Augustine* to God) happily thou wilt say, No man shall see mee and liue; Oh then Lord, that I were dead, so I might see thee. Oh let mee see thee that I may dy; euen heere I will not liue; Dye I would, yea I desire to be loosed &c to be with Christ, I refuse to liue, that I may liue with Christ. And in this respect all the godly may desire death. *Though he tarrie, wait, for yet a very little while, and he that shall come will come, and will not tarry. For hee which testifieth these thinges, sayth, Surely, I come quickly, Amen, Amen. Euen so come Lord Iesus.*

Phl 1.21,22,
23.

Luk. 2, 28: 29,
30.

Heb. 2, 3,
Heb. 10. 37,
Revel. 22. 20



THE
EIGHTH DIVISION, OF
THE GLORIOUS ESTATE OF
Gods Children after DEATH.



1 Cor. 2, 9,

Touching the glorious estate of the children of God after death, which way shall I beginne to expresse the same, when as the blessed Apostle sayeth, *Eye hath not seene, Eare hath not heard, neyther hath it entred into the heart of man, the things which God hath prepared for them that loue him.*

I remember what is registred of a certaine Painter, who being to expresse the sorrow of a weeping Father, hauing spent his skill before in setting forth of the sayde passions of his children, did thinke it best to present him vpon his Table to the beholders view, with his face couered; that so hee might haue that griefe to bee imagined by them, which he found himselfe vnable to set out at the full. The like must I doe in this case, for the glory of that glorious estate which the children of God shall hereafter enioy: I must commend to you with a kind of silent admiration, that so you may with your silence suppo se that to be infinite, which you see that I will not aduenture to expresse. What hand can measure the bounds of infinite? What mind can number the years of eternitie? what hand, what mind can measure, can number the vnmeasurable

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measure, & innumerable number of the ioyes of Heauen? O that I had the tongues of the glorious Angels in some sort for your sakes to vtter, or rather that you had the hearts of the glorified Saints, in some little small measure to conceiue of some part of this glory. But this glorious Sunne doth so dazell my weake eyes, this bottomlesse depth so ouerwhelme my shallow heart, and the surpassing greatness of these ioyes do euery way so ouercharge me, that I must needs stand a while silent, amazed, and astonished at the serious consideration of the exceeding, abundant excellency of this glory, which requires rather the tongues and pennes of Angelles then of men to describe and expresse the the same; yea rather it cannot bee perfectly described and expresse by Angels themselues. And therefore I must be content then darkely to shaddow it out, sith liuely representation of it is meerey impossible. This I may say in a word, that looke what difference there is in proportion betwixt the cope of heauen, and the earth, which respectiuey to it is but as a pricke in the middest of a center, the same & much more there is betwixt the glorie of all the Kingdoms of the world vnited together (if it were possible) into one, and that which the Apostle calleth the glory which shall bee shewed hereafter: Better it is with a kinde of silent astonishment to admire it, then to take on vs eyther to discribe it, or to comprehend it in particular.

Yet giue me leaue to set before you for the furtherance of your priuate meditations, a little shadow or glympse thereof, euen as it were but the backe-parts thereof, which *Moses* was permitted to see; betwixt which and it, notwithstanding, there is as much difference, as betweene one droppe of water, and the maine Ocean sea.

A word fitly spoken (sayth the Wiseman) *is like apples of gold, and pictures of siluer.* Wee reade in the booke of Deutronomy, that when *Moses* went vp from the playnes of *Moab* vnto the mountaine of *Nebo*, to the toppe of *Pis-*

Exod. 33. 23.

Prov. 25. 11

Deut. 34. 1. 2. 3. 4.

Esa. 2. 2.

Mat. 4. 8.

Dent. 30. 12.
13. 14.

Iohn 5. 39.

gab that is ouer against *Iericho*, t hat there the Lord shewed him all the land of *Gilead* vnto *Dan*, and all *Neptahy*, and all the land of *Ephraim* and *Manasses*, and all the land of *Iudah*, vnto the vtmost sea, and the South and the playne of the land of *Iericho*, the Citie of Palme trees vnto *Zoar*. And this is the land which I sware (sayth the Lord) vnto *Abraham*, and vnto *Isaacke*, and vnto *Iacob* saying, I will giue vnto thy seed, and I haue caused thee to see it with thine eyes, And this was that earthly *Canaan*, euen that promised land which is so much commended in the holy Scriptures. Euen so, if we will take a little paines to goe vp to the mountaine of the Lorde which the Prophet *Esay* speaketh of, then there in in some small measure may we take a sight and view, not of the glory of the earthly *Canaan*, but of the glory of the heauenly *Canaan*; and where the Deuill (as it is sayd in the Gospell) tooke Iesus vp into an exceeding high mountaine, and shewed him all the Kingdomes of the world, and the glory of them. Here vpon this mountaine of the Lord, there is shewed vnto vs the Kingdome of God, and the glory of the same; All which, the Lord will giue vs (being the right owner thereof) if we feare, serue and worship him; and wee neede not with *Moses* to clime vp to any earthly mountaine, to see and behold the Kingdom of God, and the glory thereof. It is not in heauen (sayth *Moses* in another case) that thou shouldest say; *Who shall goe vp to heauen for vs, and bring it vnto vs, that wee may heare it, and doe it; neyther is it beyond the sea, that thou shouldest say, Who shall goe ouer the Sea for vs, and bring it vnto vs, that we may heare it, and doe it? But the word is verie nigh vnto thee, in thy mouth, and in thine heart, and there we may behold this glory. Search the Scriptures (sayth our Sauour Christ in the Gospell of Saint Iohn) for in them yee thinke to haue eternall life, and they are they which testifie of mee. And we may adde further also, that they are they which testifie of this glorious estate of the children of God after death; Joseph gaue his brethren*


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ren prouision for the way: but the full sackes were kept in store vntill they came to their Fathers house: God giues vs here a taste and assay of his goodnesse; but the maine sea of his bounty and store is hoorded vp in the kingdom of heauen.

It is an vsuall thing in the Scripture to represent spirituall and heauenly things by bodily and earthly things, that therein as in glasse we may behold heauenly thinges, although obscurely; which notwithstanding, we cannot otherwise perceiue, and see immediatly being too glorious and vehement objects for our eyes. Therefore as we can not behold the light of the Sunne in the Sunne, but by reflection thereof in the Moone, in the Starres, in the water, or other bright body, or else by refraction thereof in the mistie ayre; so the soule while it is in the body heareth, seeth, vnderstandeth, imagineth with the body, and in a bodily manner, and therefore is not capable of such hearing, seeing, vnderstanding. imagining as it shall bee when it is separate from the body; hence it is, that the Apostle sayth-*Wee now see through a glasse darkely.* Wee conceyue of heauen by a Citty, whose walles, pauements and mansions are of gold, pearle, Christall, Emeralds, as it is described in the booke of the Reuelation, which wee shall afterwards heare more at large.

1. Cor. 13. 12

Reuel. 21. 10

And  beginne first of all with the comfortes and benefites of this life, euen they (although miserable) doe argue that a far better estate is reserued for vs in heauen. We see that God euen here vpon earth notwithstanding our manifold sinnes wherby we dayly offend him, and which may iustly cause him (as the Prophet speaketh) to withhold good things from vs;) yet he in great mercy vouchsafeth vs many pleasures, and furnisheth vs not onely with matters of necessity (who dayly, sayeth the Psalmist, loadeth vs with benefites) but also of delights. There is a whole Psalme spent onely in this matter, which is the 104. Psalme; a Psalme worthy to bee written in letters

Ier. 5. 25.

Psal. 68. 19.

Psal. 104.

Deut. 11. 10.

Pro. 7. 3.

Psal. 147. 18.

Psal. 144. 3.

Eccles. 9. 2.

Mat. 5. 45.

of gold, and as *Moses* speaketh in Deuteronomy, vpon the dore postes of thine house, and vpon the gates, yea vpon the Table of thine heart (as the Wise-man speaketh) for the admirable excellency thereof.

God causeth (sayth Saint *Cyprian*) the Sunne to rise and set in order, the seasons to obey vs, the elements to serue vs, the windes to blow, the spring to flow, the corn to grow, the fruites to shew, the gardens and orchardes to fructifie, the woods to rattle with leaues, the meadowes to shine with varietie of grasse and flowers, And *Chrysostome* very excellently handling the same point with *Cyprian*, further shewes, that God hath in a sorte made the night more beautifull then the day, by infinite varietie of bright and glittering starres, and that hee hath beene more mindfull and mercifull then man would haue bin of himselfe, who through the greedinesse of the World, would haue ouertoyled himselfe; but that God made the night of purpose for his repose and rest. In a word, hee sayes (and that truly) euen of these earthly benefites and commodities, that although we were neuer so vertuous; nay, if wee should dye a thousand deathes, wee should not be worthie of them. And the very heathen Poet considering this, could not choose but breake out into an admiration, saying: O how many things hath God created for mans delight, & heaped ioyes vpon him with a bountifull hand? Nay the Prophet *Dauid* considering this, could not chuse but breake out into this wonderful admiration; *Lord what is man that thou takest knowledge of him, or the son of man that thou makest account of him.* And al this hath God done (sayth *Cyprian*) to good and bad, to the harmlesse and the harmefull, to the religious and irreligious, to the holy and prophane, to the swearer, and to him that feareth an oath. And hee maketh (as our Sauiour *Christ* sayeth in the Gospel of Saint *Matthew*) *His sunne to shine on the euill, and on the good, and sendeth raine on the iust and vniust.* Whence wee may well reason thus, that if G O D
dea-

dealeth so graciously with vs on earth, hee will do much more for vs, and to vs in heauen; if he bestowed such benefites vpon strangers, nay vpon enemies; he hath better things in store for his owne househould; yea for vs, which are his friends. If he dealeth so liberally and bountifullly with slaues, hee will be much more liberall and bountifull to vs which are his sonnes in heauen. Againe, the excellencie of the creatures of God argues a greater, yea, incomparably greater excellency in the Creator himselfe, as well doeth *Barnard* obserue. Thou wondrest (sayeth hee) at the brightnesse of the Sunne, beautie in the flowers, fauorie relish in bread, fertility in the earth, Now consider that all are the gifts of God, and there is no doubt but that hee hath referued much more to himselfe for thee in heauen, then he hath communicated and imparted to the Creatures here vpon earth. Againe, we may conceyue of these ioyes of heauen, by taking a view of the inferiour beauties. Consider (sayth our Sauour Christ) *the Lillyes of the field; how they grow and flourish, I say vnto you that Salomon in all his glory was not like to one of these.* All *Salomons* glorie not like to one Lillie? Hath God put such glorie and gladnesse vpon the grasse of the field? hath he so gorgeously attired them, which to day haue a being, and to morrow are cut downe, and cast into the furnace? How much more then shall be the glory and ioy of you in heauen, O yee of little faith? Therefore when wee meete with any thing that is excellent in the Creatures, we may say to our selues, how much more excellent is hee that gaue them this excellency. When we finde admirable wisdom in men, how they rule all creatures, by cunning overcome them that are farre stronger then themselves, ouertake them that are farre swifter then themselves, outrunne the Sunne and Moone in discourse, telling many yeares before hand what courses they must hold, & when they shall be eclipsed, Let vs say to our selues how wise is that God, which gaue such wisdom vnto men?

Luk 12.27.28

Againe

Act. 40. 15. 16
 Job. 41. 1.
 1 King. 19. 11.

Ex. 19. 16.

Againe, when we see any thing strong, as the Lyon, or the Elephant, whose strength is described in the booke of *Iob*, or the whale, whose strength is also there described; or the winde which is sayd in the first booke of the Kings to bee so great and strong, that it rent the mountaines & brake in peeces the rockes; or the thunder or such like, at the huge noyse whereof (as it is sayde in the booke of *Exodus*) it made all the people in the Campe to feare and tremble; Let vs then say, how strong is that God, that giueth this strength vnto them? Againe, when wee see rare beauty in men or women, or most glorions colours in flowers, birdes and other creatures; Let vs then say, how farre more beautifull and amiable is that God, that giueth this beauty and comelineffe vnto them? And when wee taste things that are exceeding comfortable and sweet, as honey, and such like; Let vs then say, how sweete and comfortable is that G O D that giueth that sweetenelle?

Psal 16. 11.

Now from al this let vs conclude, that if the creatures can affoord such pleasure, comfort, contentment, and delight; what will the Creator himselfe doe? when we shall immediately enioy his glorious presence after death? *In thy presence* (sayth the Psalmist) *is fulnesse of ioy, and at thy right hand there are pleasures for euermore.*

Surely this world compared to the world to come, is as it were but a little village to the greatest and most spacious City: nay, it is but as it were a gatehouse, or Porters lodge to the most wide, glorious and magnificent Pallace of the greatest Prince in the World; and if the Gatehouse bee so fayre, how fayre and glorious is the Pallace it selfe?

Moreouer, consider what great ods there is between Gods mediate and immediate presence to enioy him in the creatures, and to enioy him in himselfe. The creatures, yea the most excellent creatures, are as it were but a vayle or curtaine drawne between God and vs, which vayle or cur-

curtaine being drawne aside, wee shall see God face to face; and then how glorious will that sight bee? And though we know not what it is to behold the face of God; yet herein consisteth the highest degree of our happinesse. Therefore are the ioyes of the Saints in heauen *super superlatiue*, because theyr eyes doe alwayes behold their King in the excellency of his beauty and glory. It is a pleasing sight and delightfome to the eye to behold the Sunne, but that is (sayth *Bernard*) the true and only ioy indeed, which is conceyued from the Creator, not from the creature. *Iohn the Baptist* leaped in his mothers wombe, when but the mother of his Maker came neere vnto him. The Wise men reioyced exceedingly when they saw but his Starre. The Bethshemites reioiced greatly at the sight of the Ark. Were these causes of great and vniwonted ioy and gladnesse? the much more are the Saints of God rauished with ioy in heauen, where they shal continually see and behold God face to face.

Isa. 33. 17.

Luk. 1. 41.

Math. 2. 10.

1 Sam. 6. 13

Wee are to consider, that there is a twofold vision or sight of God; the one, called by some of the learned *visio via*, the sight of the way, and means that bringeth home to God; the other *visio patrie*, the sight of the Countrey, where God is, that is his home and habitation with his Saints and Angels.

They are happy that see the way, that bringeth and leadeth home to God, but more happy, that are at home in heauen dwelling, neuer to bee remoued out of his presence and Country. Of these two sortes of visions meaneth the Apostle Saint *Paul*: When hee sayth; *for now wee see through a glasse darkely, but then wee shall see face to face.*

1 Cor 13. 12

Touching the first kind of the sight of God, which is termed *visio via*, or (as Saint *Paul*) in a glasse darkely, in a word this sight consisteth in true faith and knowledge of God. And thus to see God by sound and saving knowledge grounded vpon his word, and by a true and liuely iusti-

iustifying faith from this knowledge arising: This I say, is onely proper to Gods elect children, who in time shall come to see him at home face to face in the fulnes of ioies for euer. And touching *visio patrie*, a seeing of God in his Country, or his home, or heavenly habitation. *Augustine* writing vpon *Genesis* sayth, That the blessed shall haue a three-fold sight of God in heauen. To wit, they shall first haue a spirituall, or they shall see the blessed spirits & Angels; next, a body or corporall sight of the blessed redeemer. And thirdly, a supernatural or intellectuall sight; and a fourth may be added, that they shall likewise see the holy Chost.

Math. 18. 10.

Luk. 12. 18.

1 Sam. 25. 29.

Psal. 45. 1.

1 Pet. 1. 12.

For the first, their spirites and soules shall behold and see with great comfort and ioy the blessed Angels, and Spirites of all the faithfull departed: They shall see the bright Court of Angels, Cherubins & Seraphins, alwaies beholding the face of our father which is in heauen, attending the Dyetic, and euer pressing to doe his will, faithfully, speedily, willingly, neuer wearie of watching, because they are neuer wearie of well-doing. They shall see the faire assembly of the Saints of God, the Patriarckes Prophets and Apostles, with *Abraham*, *Isaacke* and *Jacob* in his glorious Kingdome; they shall bee tyed vp with them in the bundell of liuing; neuer to bee loosed any more. As they before them haue done, so shall they retorne into their rest, as into a retiring Campe after the day of battell. This is the greatest ioy vpon the first sight. And if (as *Chrysostome* sayth) to see the Deuill and euill Spirits, bee a horrible punishment, and a kind of hell, then to see good Angels and good Spirites must be a great ioy, and the beginning and entrance into heauen.

The second is that corporall and bodily beholding of our Sauour Iesus Christ, standing at the right hand of God the Father, and his comfortable face and countenance fayrer then the sonnes of men, and whome the very angels desire to behold, and whereby in their Spirites the
Saints

Saintes, doe presently see the naturall and humane bodie of Christ Iesus, at the right hand of God the Father; from whose glorious light doth arise a greater measure and degree of comfort and ioy. Then come the godly to see in substance, that which was spoken (of the type) by *Salomon*, *Come forth O yee daughters of Sion, and behold the King Salomon with the Crowne*. To see then this true *Salomon*, more great then *Salomon*, euen our Redeemer, thus standing crowned in glory, and haue access to him, must needs bee a second, and higher measure of ioy to the beholders. It is sayd, when *Salomon* was crowned, the people reioiced exceedingly, that the earth rent with the sound of the. Oh what ioy and greater ioy is it then to see Christ Iesus thus crowned with glory in Gods Kingdome at home?

When the Wise-men came a farre iourney, seeking Christ, and found him new borne, lying most meanely & basely in a Cratch amongst the beasts; yet did they reioice, seeing him in the Cratch, and did offer to him.

Oh how much shall yee reioyce, seeing him that was in the Cratch, cloathed with great glory, and wearing an immortall Crowne?

The third sight is that intellectuall and glorious sight supernaturall of Gods essence face to face (as *Paul* nameth it) yea God himselfe of so great Maiesty, might, beauty, goodnesse, mercy and loue, as if a man were filled with all other blessings temporall and eternall, and yet without this (as *Plotin* sayth) all were but misery and accursednes. And this is such a sight, in such a manner, and after such a measure (which notwithstanding shall be infinite) as is or can bee possible, for the glorified Creatures to beholde the glorious Creator. And (as the Apostle Saint *Peter* sayeth) to bee made partakers of Gods diuine nature, farre beyond that sight of *Moyes* or *Peters*, when being clogged with mortality, they yet did see that was glorious to behold.

Of this sight of God, the holy man speaketh in his Booke,

Cant. 3. 11,

Math. 12. 42

1 Kin 1. 40.

Math. 2. 10, 12

1. Cor. 13. 12.

2 Pet. 1. 4.

Iob. 19. 23, 24,
25, 26, 27.

Booke. *Ob* (sayeth he) *That my wordes were now written, O that they were printed in a Booke, that they were graven with anyron penne, and layde in the Rocke for ever. For I know that my Redeemer liueth, and that hee shall stand at the latter day upon the earth, and though after my skin wormes destroy this body, yet in my flesh shall I see GOD, whom I shall see for my selfe, and mine eyes shall behold, and not another, though my raines be consumed within me. Yet this sight shall exceed, and goe beyond that of our Forefathers before the fall, or that of the Apostle Paul;* for it is sayde by him, that we shall see him face to face. And by the Apostle *Peter* being made partakers of his diuine nature, more then euer man could haue dreamed off, then shall the Elect see so, as they shall bee with him for euer, yea and serue him continually, in singing praises vnto him. Which sight is called the spirituall life, not in respect of substance, but qualities, in so farre that after those sightes, the elect shall spiritually liue, and that without any naturall or bodily helpes or meanes, as in this present transitory life.

In that Life shall bee no neede of meate, drinke, light, artificiall or naturall, Candle, Starres, Sunne, or Moone; For God shall bee all in all. By which sight and supernaturall knowledge, it shall come to passe, *That these our mortall bodies shall bee like to his glorious body, and shall shine like the Sunne in the firmament, and be made like Angels.*

Fulgentius speaking of this most glorious and supernaturall sight, sayth thus: In a looking glasse we may see three different things; the glasse, our selues, and what is neere vs: So by the glasse of Gods diuine clearenes, we shall see him, our selues, Angels, and saints beside vs; yea, we shall see God face to face, not as now through the glasse of his word; but we shall know him as we are known of his Maiesty. As a man standing vpon the shore of the Sea seeth not the bredth or depth of it; so the Angels in Hea-

Philip. 3, 21

Dan: 12, 3,

Heaven, and the elect on earth may see God really, and yet not comprehend the depth of his greatnes, nor the height of his euerlasting essence.

The fourth sight is, that we shall likewise see the Holy Ghost proceeding from them both, and breathing vpon our saued soules, like a gentle soft ayre vpon a garden, and more sweet then all the trees of Incense. Againe, the Apostle sayeth, *Now I know in part, but then shall I know euen as I am knowne.* The Apostle is bolde here to say, that all the knowledge wee haue here, is as the knowledge and stutering of a young child, yea, that his owne knowledge too, was such, although he were an Apostle, and a principall Apostle; and thereby hee insinuateth that our knowledge here is as farre inferiour to the knowledge we shall haue there, as the knowledge of a childe that stutereeth and stammereth, and yet cannot speake plaine, is to the knowledge of the greatest Clarke in the world.

1 Cor: 13, 12,

The very heathen thought this to bee one great benefite, that men, especially wise men had by death, that their knowledge was perfected in the other world, and that none could possibly attaine to perfect wisdom & knowledge, vntill they came thither. How much more should wee count this an inestimable glorie and benefite, that in the life to come wee shall haue the perfect knowledge of heavenly things, yea, and of all things in the Kingdom of Heaven; yea, we shall know God with a perfect knowledge, so farre as Creatures can possibly comprehend the Creator. Wee shall know the power of the Father, the wisdom of the Sonne, the grace of the holy Ghost, and the indiuisible nature of the blessed Trinity. And in him we shall know, not onely all our friendes (who dyed in the faith of Christ with vs) but also all the faithfull that euer were, or shall bee. For first, our Saviour Christ tells the Iewes in the Gospell of Saint Luke, that they shall see *Abraham, Isaacke and Iacob,* and all the

Luk, 13, 28,

the Prophets in the Kingdome of God, and you your selues thrust out. Then if the wicked shall know the godly, much more shall we know them.

Gen. 2. 23.

Secondly, *Adam* in his Innocency knew *Eue*, so soone as hee awaked out of his sleepe to bee bone of his bone, and flesh of his flesh; much more then shall wee know our kindred and friendes in the faith, when wee shall awake, and bee perfected, and glorified in the Resurrection.

Mat. 27. 52. 53

Mat. 17. 4.

Thirdly, the Apostles knew Christ after his resurrection, and the Saints which arose with him, and appeared in the holy City, as is recorded by the Evangelist *S. Mathew*, therefore we shall know one another then.

Luk. 16. 23.

Fourthly, *Peter, Iames* and *Iohn* knew *Moses* and *Elias* in the transfiguration of Christ, much more shall wee know one another in our glorification.

Mat. 19. 28,

Fiftly, *Dines* knew *Lazarus* a farre off in *Abrahams* bosome; much more shall one child of God know another in the Kingdome of God.

1 Cor. 6. 2, 3,

Sixthly, our Sauour Christ in the Gospell of *S. Mathew* sayth vnto *Peter*, and the rest of his Apostles, *verelie I say vnto you, that yee which haue followed me in the regeneration, when the son of man shall sit on the throne of his glory, yee also shall sit upon twelve thrones, iudging the twelve Tribes of Israel.* But this place of Scripture being somewhat obscurely vttered, Our Sauour Christ there alluding to the present state of things, the number of the twelue Tribes of Israel, and of the twelue Apostles, the Apostle *Saint Paul* in his first Epistle to the Corinthians expresth more plainly and clearely, applying it in generall to all the faithfull vnder the New Testament, Affirming, that the *Saints shall iudge the World*, Yea, euen the Angells, (that is to say) Wicked, and Vngodly men, and wicked and vngodly Spirites. And hence *Tertullian* notably comforteth and encourageth the Martyres that were in du-
rance, dayly expecting the Iudges comming, & to receiue
sen-

sentence of death perhaps (saith he) the Iudge is looked for, yea, but you shall iudge your Iudges your selues. But heere by the way wee are to vnderstand, that the authoritie of iudgment doth not belong either to the Apostles or Saints; and that in their manner of iudgement they resemble Iustices, who at an Assise are in a manner Iudges, and yet giue no sentence, but onely approue the sentence that is giuen. The Iudges for the time haue the whole authoritie, the Iustices on the Bench are but Assistants and witnesses; the definitive Iudgement is proper to our Sauour Christ, who is the supreme Iudge himselfe; *For he it is*, (saith the Apostle Saint Peter) *that was ordained of God to bee the Iudge of the quicke and the dead*: and he it is (saith Saint Paul) *that shall iudge the quicke and the dead at his appearing, and in his kingdome*; The Apostles and Saints are not Iudges, but as Iudges hauing no voice of authoritie, but of consent. So that although our Sauour Christ our head, principally and properly shall be the Iudge, yet we that are his members shall haue a branch of his authoritie, and shall be, as it were, ioyned in commission with him; so the Bench, and not the Barre, is our place there in heauen, which is part of our glory and ioy. Then if the Saints shall be assisting in iudging wicked men and wicked spirits; it then followeth that they shall know the wicked from the good, the goats from the sheep; and then much more shall they know their fellow-Iustices and Commissioners. And the Apostle Paul confirmeth this in these words before alledged, saying, *But then shall I know, euen as I also am knowne*. And Augustine out of this place comforteth a widow, assuring her, as in this life shee saw her husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then husbands and wiues looke to your thoughts and actions, for all shall one day be manifest.

Seuenthly, The faithfull in the old Testament are said to be gathered to their Fathers, therefore the knowledge of our friends remaineth.

Acts 10.42.

2.Tim.4.1.

1.Cor.13.12.

Gen.25.8.

Gen.35.29.

2.King.22.20.

1. Cor. 13. 8.

Eightly, The Apostle Saint Paul saith, That *loue neuer falleth away*; therefore knowledge one of another being the ground thereof, remains in another life.

Rom. 2. 5. 6.

Eccles. 12. 14.

Reuel. 22. 12.

Mat. 12. 36.

Ninthly, The Apostle saith, That *the last day shall be a declaration of the iust indgement of God, who will render to euery man according to his deeds*. And the Preacher saith, That God shall bring euery worke to indgement with euery secret thing, whether it be good or euill. And in the booke of the Reuelation it is said, *Behold I come quickly, and my reward is with me, to giue to euery man according as his workes shall bee*. Then if euery mans worke shall be brought to light, much more the worker. And if (as it is in the Gospell) wicked men shall account for euery idle word, much more shall the idle speakers themselues bee knowne; for if the persons bee not knowne, then in vaine shall their workes be made manifest and knowne; then if the wicked shall be knowne as well as their wicked works, much more shall the Saints know one another.

Wisd. 5. 1, 2, 3, 4, 5, 6.

Reuel. 1. 7.

Tenthly and lastly, it is said in the booke of Wisdome, *Then shall the righteous man stand in great boldnesse, before the face of such as haue afflicted him, and made no account of his labours; when they see it, they shall be troubled with terrible feare, and shall be amazed at the strangenesse of his saluation, so farre beynd all that they looked for; and they repenting and groaning for anguish of spirit, shall say within themselues, This was hee whom we had sometime in derision, and a prouerbe of reproach: We fooles accounted his life madnesse, and his end to bee without honor. How is he numbred among the children of God, and his lot is among the Saints? Therefore haue we erred from the way of truth, and the light of righteousnesse hath not shined vnto vs, and the Sunne of righteousnesse rose not vpon vs*. Out of which place it may be gathered, that if the wicked themselues shall know the children of God after death, whom they haue derided, mocked, scoffed, and wronged; nay, if the wicked shall at that day know Christ himselte, as it is testified in the booke of the Reuelation, where it is said, *Behold he cometh with*

with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, then much more vndoubtedly shal the Saints of God know the same, and their Sauour Iesus Christ, and they shall also know one another; but the full and certaine truth hereof shall be reuealed vnto vs in the last day; and therefore it is not good to approach nearer this holy flame of Gods secrets, lest we be therewith consumed; nor diue any deeper into this bottomlesse depth, for feare of drowning: we herein must not be ouer curious, but be wise to sobrietie, and especially labour to know those things that more concerne vs in this life, and that are more euidently discovered vnto vs, that we and our children may doe them: it is a learned ignorance not to know that which God would haue vs to be ignorant of; but it is a pernicious contempt not to bee willing to know that which God would teach vs: true wisdom and modestie in the children of God, consisteth in opening the eares to learne, when Christ openeth his mouth to teach, and in not desiring to learne that which hee is vnwilling to reueale vnto vs: the holy Scripture is the schoole of the holy Ghost, wherein, as there is nothing omitted that is necessarie to saluation, so is there nothing taught, but what is requisite for vs to know. Againe, cast thy conceit earnestly vpon the description of the holy Citie, new Ierusalem, come downe from heauen as a Bride prepared for a husband, a Citie of solace, whose ports are euer patent, whose streets are paved with gold, and garnished with all manner of pretious stones; euer splendent shall this Citie be, and there is represented vnto thee a place full of all glorie, pleasures and excellencies that hart can imagine, and those perdurable euen for euer.

Reuel. 21. 10.

The first point is to consider what manner of place it is that the blessed Saints doe inhabite; it is the heauen of heauens, or third heauen, called Paradise, where Christ in his humane nature ascended farre aboue all visible heauens, which by the firmament, as by an azured curtaine, spangled with

1. King. 8. 27.

2. Cor. 12. 2. 4.

Psal. 19. 5.

Reu. 21. 3.

glittering starres and glorious planets, is so hid, that we cannot behold it with these corruptible eyes of flesh. This place therefore (the holy Ghost framing himselfe to our weake capacities) describes by things most glorious, which no man can estimate, by things of most value, in the account and estimation of men; and therefore he doth liken it to a great and holy Citie, named the New, holy and heauen'y Ierusalem, where onely God, and his people who are saued and written in the Lambes booke, doe inhabite and dwell, all built of pure gold, like vnto cleare glasse or Cristall, the walles of Iasper stones, the foundations of the walles with twelue manner of pretious stones, hauing twelue gates, each built of one pearle, three gates toward each of the foure corners of the world, and at each gate an Angell, as so many porters to keepe it, that no vncleane thing may enter into the same. It is foure square, therefore it is perfect. The length, the breadth, the height of it are equall, twelue thousand furlongs euery way, therefore it is spacious and glorious. Thorow the middest of the streets there euer runneth a pure riuier of the water of life, as cleere a Crystall; therefore it is wholesome. And on either side of the riuier is the tree of life euer growing, which beares twelue manner of fruits, and yeelds fruits euery moneth, and therefore fruitfull. And the leaues of the tree are health to the nations, and therefore wholesome. There is therefore no place so glorious by creation, so bewtifull with delectation, so rich in possession, nor so comfortable for habitation; for there (as Saint *Augustine* saith) the King is verity, the Law is charitie, the dignitie is equitie, the place felicitie, and the life eternitie. It is in sight most high, in space most ample and large, in matter most sumptuous, in shew and bewtie most spetious and glorious, there is no night nor darknesse, for the Sunne of righteousness which knowes not to be hid, doth euer send his beames into it. It is a place of holinesse and puritie, for no vncleane thing shall enter into it. It is a place of brightnesse and beawtie, for it is as cleare as Crystall. It is a place of roomth

Reu. 21. 27. 16.

Reu. 22.

roomth and largenesse, therefore it is said in *Baruch*, *O Iſrael how great is the house of God, and how large is the place of his possession?* great and hath no end, high and vnmeasurable. And into this pure, bright, and large place of glorie, shall all the Saints of God enter and possesse it. So that it is wholly pleasant, wholly desirable, remoued from all euill, and replenished with all good. In which (as *Augustine* saith) there is a life prepared of God for his friends, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life, a life that knowes not death, a life without streitnesse, without necessitie, without sorrow, without corruption, without perturbation, without variety, without mutation, a life full of beauty and honour. Where (as *Bernard* saith) there is nothing present that offends, nothing absent that delights.

Now if the Fabricke of this world, which is as it were but a stable for beasts, a place of exile, and valley of teares to men, hath so much beautie and excellencie, that it strikes him into admiration that doth contemplate it, and doeth astonish him, and such plentie of good things that no senses can desire more, such varietie of beasts, birds, fishes, fountaines, townes, prouinces, cities, disgreeing in institutes, maners, and lawes, such choice of all precious stones of value, gold, siluer, and exquisite silkes naturall and artificiall: if (I say) this building of so smal a frame of the Sun, Moone, and Starres shine with such brightnesse, what shall then our heavenly countrie be, not now the habitation of seruants, but of sonnes; not of beasts, but of blessed soules? Where is the hall of the great King of kings, the omnipotent God, who can and will performe to his beloued children much more then they can conceiue? And doubtlesse so farre as this wise world exceeds for light and comfort the narrow and darke wombe of the mother, wherein the childe was wrapped before it was borne; so much and much more doth that other world (whereinto all the faithfull after this life are receiued) exceed this world. What things will not the eternall God frame in his most glorious pallace for his

Luke 13.29.

Saints? What ioy shall there be, when (saith the Euangelist *S. Luke*) they shall come from the East, and from the West, and from the North, and from the South, and sit downe in the kingdome of God?

Dan. 7.10.

Reu. 5.11.

Reu. 7.9.

Againe, contemplate of that blessed societie of most pure minds in their seuerall Quires described, Angels, Arch-angels, Principalities, Powers, Dominions, Vertues, Thrones, Cherubins, Seraphins, whereof there is such a multitude, that the Prophet *Daniel* saith, *Thousand thousands ministred unto him; and ten thousand times ten thousand stood before him.* Behold with these so many holy soules of men and women, Patriarchs, Apostles, Prophets, Martirs, Virgins, Innocents, euen so many, that *John* said, they could not bee numbred. Behold the beautie of euery one, and with so great loue and charitie, that they no lesse reioice of anothers glorie, then of their owne.

Reu. 4.8.

Esay 6.3.

Againe, conceiue what is the exercise of these blessed soules; first to know the diuine essence in three Persons, the Father, the Sonne, and the holy Ghost, with which knowledge they are so illuminated and inflamed, that incessantly they sing, *Holy, holy, holy Lord God Almighty, which was, is, and is to come, the whole earth is full of his glory.* And they do not onely see God, and know God, but doe also loue him with a vehement loue, a full loue, a perfect loue, with all the heart, with all the strength, and in louing, they enioy him; and in enioying, with an inexplicable ioy are rauished: No cessation of praises, admiration, thanksgiuing, and ioy, which they receiue by the presence of God, whom with all reuerence and rest they assist; and by that societie of so many Saints, with whom they see themselves in glorie, in a place so subline, secure, and pleasant, doe eternall reioice together.

Againe, consider withall the multitude and fulnesse of these ioyes; so many, that God can onely number them; so great, that onely he can estimate them; of such varietie and perfection, that this world hath nothing comparable to them.

them. In some they are most free, most pure, most beautiful, most infinite: They are so great (saith one) that they cannot be measured; so long, that they cannot be limited; so many, that they cannot be numbred; so precious, that they cannot be valued; yet we shall see them without weariness, love them without measure, and praise them without end.

Againe also, the ioy which the Saints conceive of their securitie, is very fit for meditation, seeing themselves to have escaped the deceits of the world, the flesh, and the devill, and safe from the iawes of hell, into which they see so many miserably plunged. How doe they reioice of the occasions of sinne they have declined, of their industrie in vanquishing the assaults of their spirituall enemies, of restraining the appetites and desires of the flesh, of overcoming all difficulties in this life in the way of vertue and obedience to God? With what praises shall fasting, prayer, mortification of the flesh, repentance with faith (the mother of all these) as also all the holy counsels, and happie examples of others (whereby they have beene stirred vp to vertue, and holpen in the way to saluation) be extolled?

Againe, thinke vpon the eternitie of this glorie. *For our light affliction* (saith the Apostle S. Paul) *which is but for a moment, doth cause unto us a farre more excellent and eternall waight of glory; while we looke not at the things which are seene, but at the things which are not seene; for the things which are seene are temporall, but the things which are not seene are eternall.* Affliction shall be rewarded with excellent glorie, light affliction with a weight of glorie, and momentarie affliction with eternall glorie. Who will then for the short space of time which is graunted vs to liue, nay for many ages of worlds refuse to suffer aduersitie, to repent in sackcloth and ashes, to beat downe the rebellious bodie, that wee may at length arrive at the haven of this glorious eternitie? And the more to inflame vs hereunto, let vs know for certaine, that (as Gregory saith) it is but momentanie, whatsover it be in this life that can delight vs, but is for ever and ever that

1. Cor. 4. 17. 18.

Heb. 11. 24,
25, 16.

will torment vs: Our delights liue and die in a moment, but the punishment is interminable and endlesse. *By faith* (saith the author to the Hebrewes) *Moses, when he was come to yeeres, refused to be called the sonne of Pharaohs daughter, chusing rather to suffer affliction with the children of God, then to enioy the pleasure of sinne for a season; esteeming the reproach of Christ greater riches, then the treasures of Egypt: for he had respect vnto the recompence of the reward which was eternall.*

Rom 6. 23.
1. Tim. 6. 12.
1. Ioh. 5. 11.

Againe, men account it a great benefit to liue onely, though it be in miserie: To liue well then and happily is more, but to liue well, happily, and for euer, is most of all, and more then this world can afford, and yeeld to any man either to liue happily, or to liue for euer. Therefore in the Scripture, that life to come in the other world, is called euerlasting or eternall life. It is so called, because by life is signified the greatnesse of the happinesse and glorie, and by eternall or euerlasting the infinite greatnesse and perpetuall of it. It is incomprehensible for the greatnesse, and infinite for the eternitie. For there our life is a communion with the blessed Trinitie, our ioy the presence with the Lambe, our exercise singing, our dittie *Alleluiah*, the quire Angels and Saints; where youth flourisheth that neuer waxeth old, beautie lasteth that neuer fadeth, loue aboundeth that neuer cooleth, health continueth that neuer slacketh, and life remaineth that neuer endeth. For there shall be health without sicknesse, youth without old age, libertie without bondage, satiety without loathing, fairenesse without deformitie, abundance without want, knowledge without ignorance, glorie without ignominie, ioy without heauines, securitie without feare, peace without perturbation, light without darknesse, mirth without sadnesse, wealth without pouertie, credit without disgrace, beautie without blemish, ease without labour, riches without rust, blessednesse without misery, life without inconuenience or end of happines, and consolation that neuer knoweth end; there shall bee full accomplishment of true life, both in body and soule vnited
vnto

vnto Christ as members to their head, and by Christ vnto God, the fountaine of all happinesse and felicitie. And by this most blessed vnion wee shall haue community with Christ of all fulnesse of good and glory, where we shall bee filled with ioy, and for euer & euer freed from iniquity, necessity, calamitie and mortality, enioying secure quietnesse, quiet ioyfulnesse, ioyfull blessednesse, blessed euerlastingnesse, and euerlasting happinesse. Where is also certaine assurance, perfect deliuerance, assured eternity, eternall quietnesse, quiet happinesse, happy pleasure, and pleasurable ioy and glorie: the happy Trinity, and Vnity of Trinitie, and Deity of Vnity, and blessed sight of Deity: this is the Masters ioy; oh, ioy aboue all ioy; besides which there is no ioy! And what can we imagine that may delight vs, that we shall not haue there in infinite fulnesse? Wouldst thou haue sweet musicke? there shalt thou enioy the harmonious melody of the heauenly Saints and Angels which sing day and night before the throne. Wouldst thou haue beauty and excellencie of body? there thou shalt be like to the Angels, and shalt shine as the Sunne in the kingdome of thy Father. Wouldst thou haue pleasure and delight? there thou shalt be abundantly satisfied (saith the Psal'mist) with the farnesse of Gods house, and he shall make thee drinke of the riuers of his pleasures. Wouldst thou haue wisdom? there thou shalt enioy the full view and sight of Wisdom it selfe. Wouldst thou desire concord, vnity and friendship? there thou shalt loue God aboue thy selfe, and God shall loue thee better, then thou canst loue thy selfe; and there all the Angels and Saints shall haue but one wil and one mind, and shalbe of one accord, and that shall bee agreeing with Gods will. Wouldst thou haue power? there thou that hast bene here faithfull of a litle, shalt be made ruler ouer much. Wouldst thou haue honour? there thou shalt come to honor by inheriting of a kingdome; and in this kingdome the Lord will honour thee with his owne attendance. Wouldst thou haue blessed company? there shalt thou enioy the blessed society.

1. Sam. 2. 18.

Mat. 13. 43.

Psal. 36. 8.

Luke 19. 17.

Psal. 17. 15.

societie and company of his Saints and Angels, and the presence of Christ, and of God; and shalt (as the Psalmist saith) behold the face of God in righteousness, and shall be satisfied with his Image and likeness. Again, ever splendid shall the habitation of Gods Saints be, it shall not need Sun, for the Lambe is the light of it, the Saints that are saved shall walke in the light of it, and the Kings of the earth shall bring their honor and glory vnto it, the gates of it shall not be shut by day; for there shall be no night there, and the glory both of the Iew and Gentile shall be brought vnto it.

What should I say more? as I could, so haue I told; let the heart conceiue the rest; & yet so as a most pleasant place, and most ioyfull presence, a most happie estate of blessednes, shall be your portion in an endlesse glory. I cannot speake as I would, and yet my heart is full, breake it wil, if I may not vent it; pardon me therefore a while to beate backe these fearefull passions of your mortalitie, with further impression of your eternitie; and consider then how great and glorious this change and alteration will be.

There shall be tranquillitie without storme, libertie without restraint, ioy without interruption, eternity without cessation, yee shall haue eyes without teares, hearts without sorrow, soules without sinne. Your knowledge shall be without doubting or discouise, for yee shall see God and all goodnesse all at once; your loue shall leueil at the highest, nor shall it faile to fall vpon the lowest of his Saints: yee shall haue what you can desire, and yee shall desire nothing but what is good; for as one hath truly said, he is not blessed who inioyeth not all hee will, and yet willeth nothing but what is good: yee shall heare melodious songs, euen the songs of Sion, Psalmes, Hymnes and Prayses, more sweete then the harmonie of the heavens, when all that celestially host shall fill that holy vault with an *Halleluiah* to the Almighty, and say, *Honor, Glory, Maiestie, Power, Dominion and Might, be ascribed to him that sitteth vpon the Throne, both now and for ever.* And heere (as the blessed Apostle saith)
God

Reuel. 5. 13. 14

Reuel. 19. 1.

God shall be all in all vnto vs, meate to our taste, bewtie to our eyes, perfumes to our smell, musicke to our eares. What shall I say more, but as the Psalmist saith, *Glorious things are spoken of thee O Citie of God. Selah.* Againe, all this and all the former ioyes shall bee for euer, and without interruption; and of this kingdome (saith the Euangelist *Luke*) *there shall be no end.* The King hercof is Christ, he Law is loue, the subiects are the Saints, and the bounds of this Empire are endlesse, tyed to no returne either of terme or time, for time shall bee no more. Diuines are wont to shadow out Eternitie by the similitude of a little bird drinking vp a drop of water out of the sea, if euery thousand thousand yeares the bird should come, and drinke vp but one drop, yet the sea might be drie at length: But yet this lasting of the sea is nothing in comparison to the lasting of the glory of heauen.

And for your speedie passage out of this world into that endlesse glorie; yee shall goe, nay, yee shall flye (as Saint *Augustine* saith) with as great haste as happinelle. *This day* (saith our Sauour Christ) *euene now* (saith Saint *Iohn*) *In the twinckling of an eye* (saith the blessed Apostle Saint *Paul*) all shall be changed at the day of Doome, and why not at the day of Death. For if the bodie shal be where the minde wil, when it is glorified, why shall not the soule bee where and when God will, when it is deliuered? I say, deliuered out of the bondage of corruption, wherein it is, into the glorious libertie of the sonnes of God, where it should be? The filly eye of flesh and bloud may happily demurre vpon the distance, and thinke how it can bee possible that the soule should passe with such speed from this earthly house of clay to that high, glorious, and heauenly habitation & dwelling, the eight Sphere (as some write) being distant from the earth euery where twentie thousand *Semidiameters*, which calculated aright, and numbred with our miles, maketh a million of Germane miles, which is one thousand thousand. Surely I dare determine of no particuler, but say in generall, as *Balaam* did of Israel in the booke of Numbers, where

1. Cor. 15. 28.

Psal. 87. 3.

Luke 1. 33.

Reu. 10. 6.

Luke 23. 47.

2. Iohn 2. 18.

1. Cor. 15. 52.

Rom. 8. 21.

Numb. 23. 10.

Prou. 25. 3.

Mathe 10. 27.

Iohn 17. 1.

AAs 7. 59 :

Luke 24. 26.

1. Cor. 10. 13.

Luk. 9. 28. 29.

30. 31. 32. 33.

where he saith, *Who can count the dust of Iacob and the number of the fourth part of Israel?* So who can tell the distance of the heauens? *The heauen for height* (saith the Wise-man) *and the earth for depth, and the hearts of Kings are unsearchable.* Howbeit, be the distance neuer so great, and the roome neuer so close, where the partie dieth, yet speedie may be the soules passage to this glory, when it is done by the power of God, with whom all things are possible, as our Sauour Christ saith in the Gospell.

Againe, we may roue at the glorious estate of the children of God after death, by that high price which was set on the. Our Sauour Iesus Christ the Sonne, and only Son of God, not by adoption, but by nature, louing and best beloued, bought them not with money, but with blood, & not with the blood of Goats and Rammes, but with his owne blood, and not with the blood of his head, hands or feet, but with his owne heart blood. And as he prayed soundly for them himselfe in his last prayer, which he made vnto his heauenly Father a little before his suffering, as appeareth in the Euangelist Saint Iohn, so hath he prised them vnto his friends and children, and none can enter into them but by many tribulations: *For we must through much tribulation enter into the kingdome of God.*

They did cost *Paul* a beheading, *Peter* a crucifying, *Stephen* a stoning, millions of Martyrs racking, burning, torturing, tormenting, and a thousand other kinds of deathes, and our deere Sauour Christ himselfe a suffering: *Ought not Christ to haue suffered these things, and so to enter into his glorie?* God who is faithfull and true (as the Apostle speaketh) hath not deceiued his Sonne, nor ouer-sold his ioyes vnto his Saints and children; and therefore unspeakable are those ioyes which Christ hath purchased, and his children obtained through a world of miseries.

Againe, wee haue a resemblance of these ioyes in Christs transfiguration vpon the Mount, when as the fashion of his countenance was altered, and his rayment was white and glistering,

glistering, whereby wee learne what glory our bodies shall haue in the day of the resurrection, whē (as the blessed Apostle Saint *Paul* telleth vs) that *as we haue borne the image of the earthly, we shall also beare the image of the heavenly*, and be like the Sonne of God in glory.

1. Cor. 15. 49.

Againe, we may make coniecture of these ioyes, by reflecting our eyes vpon those innumerable perils, which wee haue heere escaped: For if such as are deliuered from the dangers of the sea, doe wonderfully reioyce, when they come safe on shore, much greater then is the ioy of those, who hauing beene tossed in the waues of this troublesome world, troubled with sinnes, with Satan, with frailties of the flesh, with the feare of hell (whose dangers (saith *Gregorie*) appeare by the multitude of those that perish) are now arriued at heauen for their hauen, and are wholly freed from all their calamities and miseries And as Saint *Augustine* wel speaketh, the more dangers escaped, the more ioyes encreased, as the most doubtfull battell maketh the most ioyfull victorie.

Againe, we doe reade in the booke of *Hester*, that when *Haman* was by King *Ahasuerosh* willed to speak, what shal be done to the mā whom the King would honor; he supposing that the King had no meaning to honor any but himselfe, said this: *Let them bring forth for him royall apparell, which the King vseth to weare, and the horse that the King vseth to ride on, and that the Crowne Royall may be set vpon his head, and that his apparell and horse bee deliuered to one of the Kings most noble Princes, that they may array the man withall, whom the King delighteth to honor, and bring him on horse-back thorow the streetes of the Citie, and proclaime before him; Thus shall it be done to the man whom the King will honor. Then the King said to Haman, Make haste, &c.* Euen so shall it be done vnto them, whom the King of kings, and Lord of lords will honor after death.

Hester 6. 6. 7.
8. 9. 10. 11.

First, there shal be put vpon them royal apparel, euen long white roabes, which are such as Iesus Christ the King of glory

Reu. 3. 4 5.

Reu. 19. 11.

Reu. 3. 21.

Reu. 2. 10.

Mat. 24. 31.

1. King. 1. 40.

Psal. 149. 9.

glory himfelfe is described to weare. Secondly, they ſhal fit vpon Ieſus Chriſt his owne horſe, which is ſaid in the booke of the Reuelation to be a white horſe: for *Iohn* there ſaith, *I ſaw heauen opened, and behold a white horſe, and hee that ſate vpon him was called faithfull and true. To him therefore (ſaith the Sonne of God) that ouercommeth, will I grant to ſit with me in my throne, enen as I alſo overcame, and am ſet on my fathers throne.* Thirdly, the Crowne royall ſhall bee ſet vpon their heads. *Be thou faithfull vnto death (ſaith the Sonne of God) and I will giue thee a crowne of life.* And this is that moſt excellent glorie which the Saints haue in heauen, ſhadowed out vnto vs by a kingly crowne, which of all earthly things is moſt glorious.

Fourthly, this glorie ſhal be furthered by the hands of the king of heauens moſt noble Princes, *He ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather his elect from the foure windes, from one end of beauen to the other.*

Fiftly and laſtly, the Saints ſhal be entred into the full fruition of their inheritance, with ſuch ioy and triumph in the glorious aſſembly of all the Saints and holy Angels, as the like was neuer ſcene in the world, no not in Ieruſalem that day when king *Solomon* ſate downe in his father *Davids* throne: But all that is nothing comparable to this ioy, triumph and glorie of Gods Saints. And it ſhal be as it were proclaimed before them: *Thus ſhall it bee done vnto them whom the King of glory will honour.* And this honour (ſaith the *Pſalmiſt*) *haue all his Saints.*

There is no king on the earth can produce ſo ancient right to his Crown as the Chriſtian effectually called, can to theſe ioyes of heauen: no mā on the earth can be acknowledged his fathers heire vpō ſuch ſufficient warrāt as the godly Chriſtian. No freeholder ſo ſurely infeoffed in his lands, hauing ſo many confirmations of his right, as hath the iuſtified Chriſtian, who vpō his gift hath receiued the earneſt, the pledge, the ſeale, and the witneſſe of the great king of glorie. Wee doe reade in the firſt booke of the Kings, that when the queene

queene of Sheba heard of the fame of *Salomon*, concerning the name of the Lord, she came from a very farre Countrey to proue him with hard questions, and she communed with him of all that was in her heart, and *Salomon* told her all her questions, and there was not any thing hid from the king, which he told her not. And when shee had seene a'l *Salomons* wisdome, and the house which he had built, and the meat of his table, and the sitting of his seruants, and the attendance of his ministers, and their apparell, and his Cup-bearers, and his ascent by which he went vp into the house of the Lord. It is there said, *that there was no more spirit in her. And she said to the king, it was a true report that I heard in mine owne land of thine acts, and of thy wisdome, how bee it I beleued not the words untill I came, and mine eyes had seene; and behold the one halfe was not told mee; thy wisdome and prosperitie exceedeth the fame which I haue heard. Happy are thy men. happy are these thy seruants which stand continually before thee, and heare thy wisdome.*

1. King. 10. 11.

Now if the queene of Sheba could say so much, that the one halfe was not told her, and that his wisdome and prosperity exceeded the fame which shee before had heard of him, then much more may the child of God truly say, when he commeth in his owne person to behold a farre greater then *Salomon*, nay, not so much as one quarter of the glory and ioyes of heauen was told him, and that the glory and ioyes thereof farre exceed the report, fame, and description which he hath heard. For all the ioyes which we haue heard, or can heare of, when they are put all together, they are all but as one poore drop of water to the maine Ocean sea, in comparison of the ioyes which the Saints of God shall behold and enioy in their owne persons in the kingdome of glorie. For no man knoweth them, but such as enioy them, according to that which is said in the booke of the Reuelation: *To him that overcommeth, I will giue to eate of the hidden Manna, and will giue him a white stone, and in the stone a new name written, which no man knoweth saving hee that receiveth it.*

Mat. 12. 42.

Reu. 2. 17.

Let

Isay 64. 6.

1. Cor. 2. 9.

1. King. 4. 29.

Reu 21. 18. 19.
21, 22.

Dan 12. 3.

Let me but shew you now what *S. Augustine* speaketh of the ioyes of heauen: Wee may sooner tell you (saith hee) what they are not, then what they are. And hence it is that the euangelical Prophet *Esay* saith, *That since the beginning of the world men haue not heard, nor perceined by the eare, neither hath the eye seene (O God) besides thee, what he hath prepared for him that waiteth for him.* For there we shall feelight that passeth all lights, which no eye hath seene; there wee shall heare a glorious sound or harmonie, which passeth all harmonies, which no eare hath heard; there wee shall smell a most sweet sent and sauour, that passeth all sweet sentes and sauours, which no sense hath smelt; there wee shall taste a most pleasant and delightfull taste, that passeth all pleasant tastes, which no tongue hath tasted; and there we shall finde such pleasure and contentment, as passeth all contentments and pleasures, which no body euer had. Nay I can not hold my heart for my ioy, yea I cannot hold in my ioy for my heart, to thinke vpon this ioy and glorie, and to think that I that am now a silly poore worme vpon earth, shall hereafter be a glorious Saint in the kingdome of glorie, where is not onely true happinesse, but perfection of happinesse, not found ioy onely, but fulnesse of ioy, which are so absolute and strange, *that neither eye hath seene, to wit, eye mortall; nor eare hath heard, that is, eare of man hath not heard the like, neither can they enter into our heart,* (though all our hearts were as large euery one, as the heart of *Salomon*, which God gaue vnto him, euen as large as the sand that is on the sea-shore) *to conceine and understand them, if they were told vs, which are reuealed by the spirit, and but lisped out by S. Iohn in those earthly similitudes of gates, of pearles, of walles of iasper, and of a street whose pauement is gold, as we heard before.*

But it may be here obiected, *But in heauen* (saith the Prophet *Daniel*) *they that be wise shall shine as the brightnesse of the firmament, and they that turne many vnto righteousness, shall be as the starres for euer and euer.* Now the firmament hath

hath not so much light as the starres, which lighten it, and the starres haue lesse light then the Sun that lightneth them, from whence therefore it seemeth that in heauen also there should rather be some want, then such fulnesse of heavenly ioyes and glorie? I answer, though in this condition of our heavenly life there may be degrees of glory, (*In my fathers house, saith our Sauour Christ, are many mansions,*) yet there shall be no want of glory: some may be like the skie, some the starres of the skie, yet all shall shine: some vessels may hold more, some lesse, and yet all bee full: so one may haue more ioy then another, & there are sundry measures of more or lesse glory in heauen. *There is one glory of the Sunne,* (saith the Apostle) *another of the Moone, and another glory of the starres, for one starre differeth from another in glory:* but no measure shall lacke his fulnesse of life and glory there, where shall be a measure of ioy heaped vp, shaken together, pressed downe and running ouer. And (as Bernard very excellently speaketh) a measure without measure, where we shall be filled with ioy; yet being filled, wee shall still desire, lest our fulnesse procure a loathing, and in desiring we shall alwaies be filled, lest our desire beget a griening; neither can God giue more, nor man receiue more then we shall there enioy; for there we shall be replenished and satisfied with such a fulnesse of life, glory, and happinesse, so as wee shall not bee able to desire, or to haue any more; euen as vessels cast into the water, being so filled with water, that they can desire or hold no more; and he that hath least, shall haue enough. The reasons hercof are these: Hell is contrarie to heauen; In hell there is a fulnesse of torment, in heauen therefore there must be a fulnesse and perfection of glory and happinesse. Secondly, earthly kingdomes, and the kings therof haue as great an absolutenesse, as earth can affoord and giue them, and shall we thinke that heauen which can giue an entire, wil giue an imperfekt crowne of righteousness and glorie? Wil the kings of the earth dwell in base cottages, and not in royal Courts and Pallaces? and shall these kings of a far

Iohn 14.2.

1. Cor. 15. 41.

Luke 6. 28.

Reu. 1. 6.

Reu. 21. 18.)

Deut. 34. 1, 2.
3. 4.

Mat. 17. 1.

Mat. 4. 8.

Luke 4. 5.

Isay 49. 23.

2. King 2. 13.

Mat. 17. 4.

better kingdome want ioy and glorie, whereas mortall kings haue so great glorie and power? Princes on the earth dwell in royall palaces, sometimes of Cedar and Iuorie, but they whom the Sonne of God hath made kings and priests vnto God his Father, (as it is in the booke of the Reuelation) shall raigne in a glorious citie and pallace, whose twelue gates are twelue pearles, whose wall is of Iasper, and building of gold, and whose streetes shine as cleare glasse. So said he that saw all this glorie but darkely, or as *Moyse* saw the land of Canaan in a very short mappe or card as farre off, as it doth appeare in the booke of Deuteronomie.

We see but the outward wall of this heauenly Court and City, and yet how glorious is it? and how deckt with stars as with sparkling Diamonds? What would wee say, if wee could see into it, and behold (though with *Peter, James* and *Iohn* at a glance or blush superficially) the goodly pauement of heauen within, whose floore is of gold, and wall about it garnished with precious stones? And what is a kingdome here, where all the kingdomes of the world and the glorie of them were shewed in the twinkling of an eye, as it is in the Gospel? if there were not hope of a better kingdome; where all shall be kings, and reigne with Christ eternally. And they which here haue reigned as kings vpon the earth, shall lose nothing, but gaine immeasurably by the change: yea kings and queenes which haue beene nursing fathers and nursing mothers to the Church of God (as the Prophet speaketh) when they come thither, shall cast away their Crownes as *Elias*, when hee went vp by a whirlwind into heauen, let his cloake or mantle fall from him, and they shall repent nothing there, saue that they came no sooner thither. and when they shall compare their earthly and heauenly kingdomes together, they shall say as *S. Peter* said of the mount, *bonum est esse hic*, It is good to be here in heauen, but for the earth, they shall bee as loth to looke backe vnto it, as *Moyse* to goe backe into the land of Egypt. For their pallaces shall then seeme prisons, their golden chaines
golden

golden fetters, their crownes crosses, and all their earthly honors but burdens, and vexations. But when they shall looke vpon the face of God, they shall say to him with triumph as it is in the Psalme, *With thee is the well of life, in thy presence is the fulnesse of ioy, and at thy right hand are pleasures for euermore.*

Psal. 16. 11.

Thirdly, if *Adams* paradise and garden was so delightful and pleasant, how pleasant and glorious is Gods owne seat of his owne residence? He spake it with a wondring tongue, whose heart could not comprehend so infinite an excellencie, in saying (as we haue heard before) *How glorious things are spoken of thee O thou city of God!* For though in the letter, this worthy Prophet spake of that earthly heauen, which he confessed to be in the material tabernacle, because of Gods presence, and the godly exercises of Gods people performed there, yet his meaning was vnder the cloud of the phrase to direct Gods children to a higher tabernacle and house of greater glory then that which was earthly, and vnder the doome of time.

Psal. 87. 3.

Againe saith the blessed Apostle, *If the ministration of death written and ingrauen in the stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to bee done away, how shall not the ministration of the spirit bee rather glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glorie. For euen that which was made glorious, had no glory in this respect, by reason of the glorie that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious. And if the preaching of the Gospel whereby God giueth his quickening spirit, working the life of grace in his elect, be glorious, then much more shall the true professors of the Gospel be made partakers of farre greater glorie in the kingdome of heauen.*

2. Cor. 3. 7, 8, 9, 10, 11.

Againe, wee doe reade in the first booke of *Samuel*, that when *Dauid* was perswaded by *Saul*, by the meanes of his

1. Sam. 18. 23.

1. Iohn 3. 1.

2. Cor. 12. 1, 2,
3, 4, 5.

Matth. 25. 21.

1. King. 10. 8.

Matth. 18. 10.

Psal. 144. 15.

seruant to become the Kings sonne in law, it is there said by *Dauid*, *Seemeth it to you a light thing to be the Kings sonne in law, seeing that I am a poore man, and lightly esteemed?* Then if it be accounted a great honor and glory to be a sonne and childe to an earthly King, much more honorable and glorious it is to be the sonne and childe of the King of heauen. *Behold* (saith Saint *Iohn*) *what manner of loue the Father hath bestowed vpon vs, that wee should bee called the sonnes of God?* Which glorie all the tongues of men and Angels (as wee haue heard before) can in no wise expresse, as witnesseth the blessed and glorious Apostle Saint *Paul* himselfe, who was in it, and saw it; and therefore he saith, *I knew a man in Christ aboue foureteene yeeres agoe, whether in the body, I cannot tell, or whether out of the bodie, I cannot tell, God knoweth; such a one caught vp into the third beauen, and heard unspeakable words, which it is not lawfull or possible for a man to utter.* So great and infinite are the glory and ioyes of the kingdome of God, as they cannot enter into vs: and therefore it is appointed, that we must enter into them. Therefore it is said, *Well done thou good and faithfull seruant, thou hast bene faithfull ouer a few things, I will make thee ruler ouer many things; enter thou into the ioy of thy Lord.*

Now if the *Queene of Sheba* (as we heard before) pronounced the seruants of King *Salomon* happie, for that they stood continually before him, and heard his wisdom, then much more happy are the Saints and seruants of God, who doe continually with his holy Angels, stand and behold the glorious presence of one which is greater then King *Salomon*, euen the God of glory himselfe. In which respect Saint *Ambrose* on his death bed said, *We are happie in this, that we serue so good a Master; Yea happie is the people* (saith the Psalmist) *that is in such a case, yea happie is that people, whose God is the Lord.* Yea blessed and happie are all those, which so liue in this world, that departing hence they may be assured to come into so glorious a place and presence. Wee see by experience; when a Country-man hath bene trained vp
sometime

Sometime in the Court, he forgetteth his clownish kinde of life, and becommeth a Courtier: let vs therefore leaue the speeches, habite, fashion and manners of this wicked world wherein we liue, and inure our selues with the customes and course of the Court of heauen: let all our thoughts, words and communication testifie, that (in spirit) we are already there: Let my minde (saith *Augustine*) muse of it, let my tongue talke of it, let my heart loue it, and my whole soule neuer cease to hunger and thirst after it.

In the meane time, till thou come into this glorious place and presence, aske of God by heartie and faithfull prayer, to giue thee grace entirely and from the bottome of thy heart, both to vnderstand and desire the ioyes and glory thereof, and so to be affected and rauished with the delight thereof, that euer and euery where thou mayest be stirred vp to serue so good a Master in purenesse and newnesse of life, that thou mayest be made partaker thereof; and pray with the Prophet that the Lord would guide thee with his counsell, and afterwards receiue thee into his glory. *Aske and yee shall receiue* (saith our Sauour) *that your ioy may be full.* And also labour and endeaour to bring as many as thou canst to this glory, *For they that be wise* (saith the Prophet Daniel) *shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, as the starres for euer and euer.*

Lift up your heads O yee heavenly gates, and be yee lift up yee everlasting doores, that the King of glory may bring vs in. I might much further amplifie and inlarge this matter; but the worke growing bigger then I thought it would, I forbear; but as Painters, when they haue many millions and annies of men to set downe in a small mappe, vse onely to draw out some number of heads of men, and set them together, leauing the whole number of heads and all the other parts and lineaments to the meditation of the beholders; euen so am I constrained through abouidance of matter, to propound onely some general heads, and to leaue the amplification of them to your priuate meditations: and I hope

Psal. 37. 24.

Iohn 16. 24.

Dan. 12. 3.

Psal. 24. 7.

wisemen will not refuse precious Jewels, though they bee brought in a plaine and homely receptacle.

Iude. 1. 24, 25.

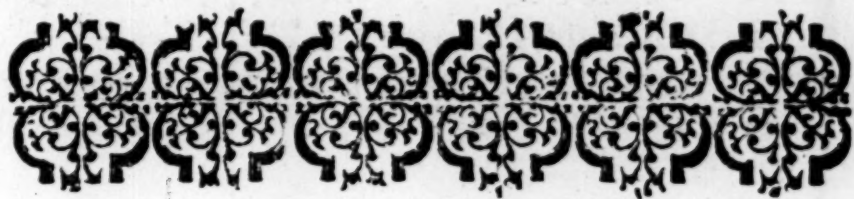
Now unto him (saith the holy Apostle Saint Iude) that is able to keepe you from falling, and to preserve you faultlesse before the presence of his glorie with exceeding ioy; to the onely wise God our Saniour, be Glory and Maiestie, Dominion and Power, now and for ever, Amen.

Psal. 72. 18, 19.

Blessed bee the Lord God, the God of Israel, who only doth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glorie, Amen, Amen.

To the which most blessed place of glory, the Lord bring euery one of our soules, at the day of our death and dissolution, and that for Iesus Christ his sake, to whom with God the Father, and God the blessed Spirit, three glorious Persons, but one immortall God, be ascribed all honor and glorie, both in heauen and earth, this day and ever. Amen.

FINIS.



An admonition to the Reader.

Although the Printer hath beene very carefull, yet hath he sometimes failed not onely in mis-pointing, or not pointing, omitting or adding sometimes a letter, which the Readers iudgement and diligence must helpe, but in omission, or alteration of words obscuring the sence in some few places, which the reader shall doe well to correct before he readeth the Booke, as they stand here-vnder.

Page 2. line 5. for *causes* reade *cases*. p. 9. l. 20. r. *consequence* for *consequently*. p. 15. l. 11. r. *vnhappines* for *happines*. p. 22. l. 22. r. *Conquerer* of all *Asia*. p. 26. l. 28. r. *peasants* for *pleasant*. p. 70. r. *still* for *skill*. p. 77. l. 30. r. *proclus* for *produs*. p. 82. l. 26. r. *faltereth* for *flattereth*. p. 101. l. 2. r. *vnwholesome* for *wholesome*. p. 125. l. 5. r. *waining* for *wayings*. p. 133. l. 10. of the *use* of *reason*. p. 146. l. 3. r. *quahmes* for *quauers*. p. *ibid.* l. 7. r. *moderately* for *immoderately*. p. 186. l. 4. for *hem* r. *them*. p. 216. l. 35. for *remuneration* r. *renumeration*. p. 235. l. 4. *put out with you*. p. *ib.* l. 36. r. *in time of need* for *of need*. p. 238. l. 7. r. *see* for *so*. p. *ibid.* l. 14. r. *shall* *Inot*. p. 270. l. 3. r. *winne* for *shunne*. p. 284. l. 9. r. *bodily* for *body*.

